

A
CHRISTIAN
Memorandum,
OR

Advertisment wherein is
handled the Doctrine
of Reproofe.

WHAT IT IS, HOW WE MVST RE-
proue, How necessary it is: With Exhortations
and Arguments moving vs to the right
performance of that duty, and
Reproofe for neglecting
Reproofe.

By RICHARD TRUMAN *M^r of Arts and*
Minister of Gods word at Dallington
neere Northampton,

EPH. 5. 11.

Haue no fellowship with the vnfruitfull workes
of darknesse but rather reprove them.

OXFORD,

Printed by *John Liebfeld*, Printer to the
Vniuersitie, and are to be sold in *Pauls*
Church-yard at the signe of the
Tygers Head by *Henry*



6
v
L
k
c
a
in



TO
THE RIGHT HONOV-
rable *William* Lord *Spencer*
Knight of the *Bath*, & Ba-
ron of *Wormelighton*, all out-
ward happinesse, with
peace of conscience in
this life, & everlasting
saluation in the
World to
come.

Right Honoura-
ble. It is a true & ancient saying, It
is the property of an
honest and ingenuous minde, to ac-
knowledge by whom we haue re-
ceiued profite, & this is as it were
a reward to the author. Now see-
ing bookes and writings are the
A 2 greatest

Ingenui pu-
doris est fateri
per quos prefe-
cerimus, & hæc
quasi merces
authoris. Plin

THE EPISTLE

greatest riches we haue, being the
issue and offspring of our best stu-
dies and dearest endeauours; I
could not but present to you the
first fruits of that tree whose plan-
tation was caused by your owne
hand; and the rather that I may
giue some poore pledge and obui-
ous testimony of my thankfull
commemoration & acknowledge-
ment of such fauours as haue bin
on my part receiued from that no-
ble personage who is now gathe-
red to his Fathers, as also for
that fauour and countenance
which still I receiue from your
selfe. I will not speake much of him
whose owne workes haue giuen
testimony enough to the world, &c)
added

DEDICATORY.

added as to your Honour, so
to your comfort: yet to free
my selfe from the aspersion of
vntbankfulnesse which is a sinne
of sinnes, and all the evils a man
can speake of, I must needs say
something of him, for the constan-
cy and fidelity of whose loue, I re-
ceiue still daily comfort: least iust-
ly the world might say of mee ac-
cording to that inscription which
Scipio Africanus caused to bee
set vpon his Tombe when hee had
done many fauours for Rome &
afterwards was banisht by them.
Vntbankfull countrey that hast not
so much as my bones. Yea the
world can testifie how profitable
he hath bene to Church & Com-
mon wealth, who from a louing

Dixeris male-
dicta cuncta,
cum ingra-
tum homi-
nem dixeris.

Ingrato Patria,
ne ossa qui-
dem mea tra-
hes, Val. Max.

THE EPISTLE

and noble ambition tooke alwaies
pleasure and delight to be benefi-
ciall to such as stood in need of
him; and that not after the man-
ner of our ignoble benefactors in
these daies, who professe charity,
in meane time the obiekt dies, and
this is to set a dish of meat vpon
a dead mans graue; or else they
doe good when they themselues
are departed, which howsoeuer it
may comfort the liuing yet addes
no ioy to him that gaue it being
dead; good workes being done
after death wee carry the Lan-
thorne behinde vs, it may guide
and comfort the followers, but we
see not what wee doe our selues:
but good workes done in our life
time

DEDICATORY.

time, is to carry the Lanthorne
before vs, whereby we administer
helpe to others, and to our owne
comfort behold it our selues. It
shall suffice to speake but in gene.
rall, for should I proceed to the
commendation of his particular
vertues, I presume I should be an-
swered as he that spent a long O-
ration in praise of Hercules,
Quis vituperauit? Who disprais-
eth Hercules? Yet I could not
but breake his boxe of spikenard
wherein his good name was enbal-
med, that the perfume and sweet-
nesse thereof might somewhat im-
part it selfe to the world, conclud-
ing my speech of him as Philip of
Hipparchus, hee died seasona-

Sibi mature
a mulieribus

THE EPISTLE

bly for himselfe but to mee too
soone: Let mee therefore returne
vnto you most Noble Lord
bearing the character & impresse
of all his worthy partes, as though
they came by succession and inhe-
ritance, beseeching you to accept
these my poore labours, though
they be nothing equiuallent to that
maine debt I owe vnto you. your
acceptance I craue especially be-
cause I know in this world and
Babel of distraction and confust-
on of diuided mindes no man can
please all, but some will presume
to taxe the whole world: but this
shall be my comfort, that I haue
euer found the best learned and in-
genuous, the most modest and gen-
tle

DEDICATORY.

the censurers of others: for which
cause, I was moued and embolde-
ned to shelter my selfe vnder your
religious and iudicious protecti-
on, which may be to mee like the
buckler of Ajax, to sheild me from
the detraction of many. And as
Antimachus being forsaken of
all his auditors, proceeded in read-
ing his booke, because Plato was
left, esteeming him to ouer value
them all: so if many shall disdain,
and reiect my labours, yet if it
please you to approue & like them,
it shall administer comfort and
encouragement to me: as for such
as want both learning and chari-
ty to iudge aright, or to iudge in
loue, I passe not, if they vse the
free-

THE EPISTLE.

freedome of their owne natiue
iudgements, & I will resolue as in
the Tragedie, as I haue little hope
to obtaine their fauour so care I
little for their frowne, envy may
disdaine, draw bloode it cannot.
Thus being as confident of your
faueur, as I am certaine of the vn-
constancy of the most, I leaue you
and all yours to the blessed and
prosperous protection of the All-
mighty, and remaine

Your Lordships

euert to command
in the Lord

Richard Truman,



To the Reader.

C*hristian Reader, It was the
saying of Solomon, the wisest
Prince that ever raigned.*

Withhold not good from them to Prov. 3. 23.
whom it is due, when it is in the
power of thine hand to doe it; and
them I take to bee the owners of any
good, that stand in need of the same;
few or none there be, to whom direc-
tion may not bee profitable in their
demeanure, but to some more then to
others; therefore as the Almanacks
of Prognosticators are written espe-
cially for the climate wherein they
dwell, so my publishing this discourse
is, chiefly for my owne countries sake:
for amongst the manifold causes of
the augmentation and increase of sin
though

To the Reader.

though it be not so seriously advised
and thought upon, yet doubtlesse the
want of discountenancing and rebu-
king sinne, is one reason, why it flou-
risseth so much in the most: and in
regard there is one kinde of people,
who offend by connivency and silence
when they see sin committed. I have
endeavoured to put some life & Zeal
into them, by stirring them up to this
duty: also beholding on the other side
a strange extreame, namely a genera-
tion of people too industrious and in-
genious in reprovuing others, who are
rough and tetricall spirits, that who-
soever is not in every point as precise
as themselves, they account them as
dogs and swine, men of uncleane and
prophane dispositions, unworthy any
account or countenance; yet these men
for want of wisdom & discretion in
their behaviour, doe more mischief
through a rash unadvisednesse and
want of gouernment then they can be-
nefit by reprehensions; therefore I
have

To the Reader.

haue performed the best I can, that Iudg. 14. 14.
like Sampsons riddle, out of these
devourers and Lyons, I might bring
forth that which may be for meat &
sweetnesse in the discovery of this
point. Wherein I haue laid downe
1. What it is to reprove sin. 2^{ly}, How
or after what maner we must doe it.
3^{ly}, I haue urged the duty it selfe by
way of instruction & reproofe. 4^{ly}, Is
set downe Arguments or Motiues
therevnto. Many there are that haue
briefly discoursed vpon this subiect,
and I must needs confesse, my pauer-
ty hath constrained me to glean some
bundles of eares, which I haue found
scattered here and there, in the fields
of some of them. For which I hope no
wise and iudicious reader will thinke
the worse of my paines: for as the spi-
ders web is not to bee esteemed the
more because it is wouen out of her
owne bowels; so neither is the hony of
the Bee the lesse set by, because it is
suckt from diuers flowres. But how-
soeuer

Ioh. 5. 5.

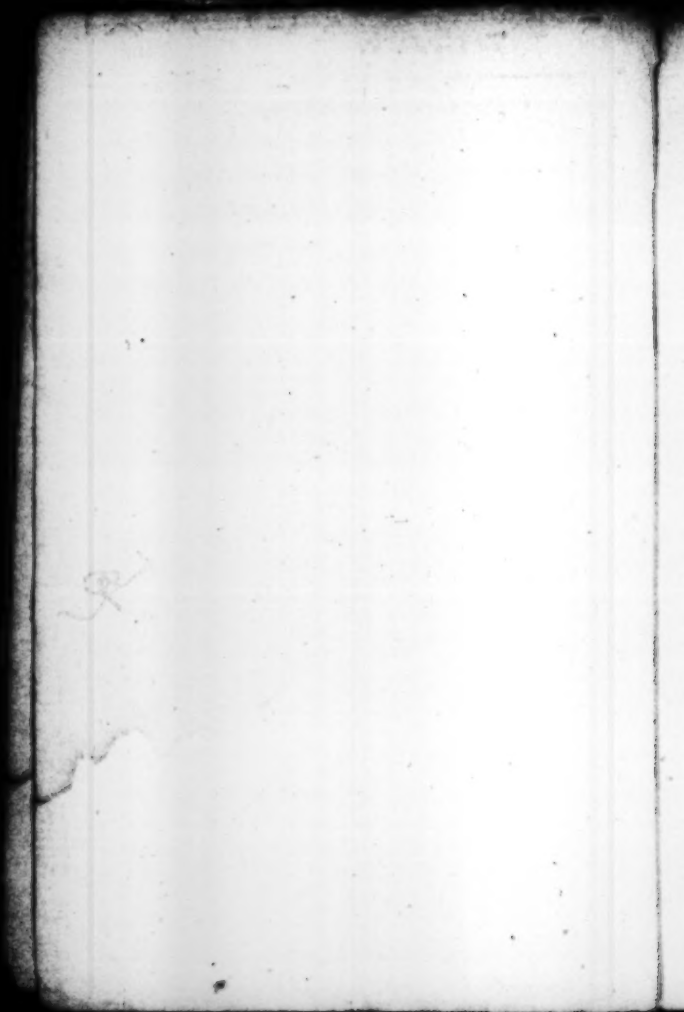
soever it finde acceptance, I haue ad-
ventured to offer this poore mite of
my penurie, amongst the Talents,
which others out of their plenty haue
cast into the offerings of God; yea
whilst many worthy and learned men
lay vp their Talents in obscuritie. I
haue rather chosē to put my little
to employment, for the benefit of o-
thers, then in a sullen disdain to
hord up much for my selfe. I confesse
my first studies vpon this point, and
this impotent worke, like the Cripple
at the poole of Bethesda, had kept its
owne couch till death, had not some
Angell troubled the water, and put
it in, to make it goe abroad; and the
rather, because I knewe my selfe un-
fit & unworthy to handle this point
being not so apt to giue, or receiue in-
struction as I should. Take this there-
fore, as a token of what I desire, and
shall strine to be, not what I am: if
thou canst get any good by mee, blesse
God, and I will follow thee so fast as I

To the Reade.

can. But least I should make my writing like the Citie of Mindus, with a faire and large gate, and the edifice but poore and little, I leaue both it and thee to the blessing of him, who alone gines increase of grace to all our good endeavours.

Thine in the Lord

Richard Truman;





A CHRISTIAN Memorandum.

CHAP. I.



HE *Apostle* St Paul writing to the *Philippians*, exhorteth them so to carry Phil. 2. 15. themselves, that they should be *blamelesse* and *harmelesse*, the *sonnes* of God, without rebuke, in the midst of a crooked and peruerse nation, amongst whom saith he, yee shine as lights in the world. Now as in that place the *Apostle* would haue the *Philippians* imitate those heauenly bodies in their light and influence, so hee stirres vp the *Ephesians* to imitate
B their

their motion : and therefore as the *Planets* carried about by the fway of the *Heauens* doe notwithstanding keep a proper course to themselves: so he admonisheth all christians , that though in common and naturall courses, they cannot but be carried by the fway of the world; yet he vrgeth them to haue a peculiar and proper motion of grace and goodnesse, contrary to the course of worldlings, and not to participate with the wicked in euill doing, but rather reprove their euill manners.

Eph. 5. 11,

What it is to reprove.

Degeneres animos timor arguit.

id. Virg.

Apparet virtus arguiturq; malis

Ouid.

*Ipsam peccantē
verbis, opera
verd luce vite
arguimus, Musc
in loc.*

Haue no fellowship with the vnfruitfull: varkes of darknesse but reprove them rather. Now from this place

also we may briefly see the nature of reproofe, or what it is to reprove.

The word *ἀποκρίνομαι*, which commonly is translated by the word *arguite*, Reprove, signifieth properly to bring to light or make manifest, as *Caluin* & other Expositors on that place obserue. Now that is done

two waies, either by our words, or by our workes, by an holy contradiction in words, and by an heavenly contrariety of practise. So that to reprove, is nothing else but to discover and lay open to our brethren their faults, together with our owne dislike of the same, that they may amend them.

CHAP. 2.

How we must reprove.

*Three things required
in Reproofe*

THat this Christian duty may be performed to the honour of God, and the good both of the reprovour and reprov'd, there are three things very requisite and necessary, in all our reprehensions. It is a common saying, every good *Physitian* must have three proper-

Three requisites in reproofe.

ties. An *Eagles* eye, a *Ladies* hand, and a *Lyons* heart. Now these three may serue as a fit *Embleme*, of three vertues, and siller graces, herein required. *Wisdome*, *Gentlenesse*, and *Courage*.

First requisite is wisdome.

First requisite
wisdome.
In wisdome a
precedent and
present dispo-
sition.

The first thing required in our re-
proofe, is *wisdome*, & that requires
a double qualification one prece-
dent, before our reproofe, the other
present in the action of our reproofe
it selfe: the precedent condition
stands likewise in two things, first in
the knowledge of the fault. Second-
ly, in *Authority* to reprove, before
we take it vpon vs.

*First precedent property of wis-
dome is knowledge.*

First prece-
dent property
of wisdome is
knowledge of
the fault.

If we will reprove in wisdome,
then first we must be sure, wee haue
knowledge of the fault committed,
and driue the nayle in a sure place.
It must bee made manifest by the
light, and then we must reprove it,
the

the fault must not be controuerted, or litigious, vpon suspitious surmises, and flying reports of others, for so we may loose our labour and friend at once, but if we doe mentiō a fault vpon presumptions and probabilities, from the reports of others then let our reproofe be Hypotheticall, that if the offence reported of be not true, then they that told vs may beare our shame; but the safest course will be to stop our eares, and deny every odious report the entrance, and of a certaintie to knowe before wee beleene or reprehend. Thus the Lord himselfe aduiseeth vs

Thou shalt enquire and make search, and aske diligently, and behold if it be truth and the thing certaine that such abominatiō is wrought amongst you; and then according to equity we may proceed to correction and reproofe. Yea when God was to deale with as spurious a people, as the earth did beare, the sonnes and

Eph. 5. 13. *Omnia que arguuntur manifestantur à luce.*

Deut. 3. 14.

Gen. 18. 20. 21

*Omnipotens Do-
minus, omnia
sciens, cur ante
probationem
quasi dubitat,
nisi ut gravita-
tis nobis exem-
plum proponat,
ne quia homi-
num ante pre-
sumimus quam
probere. Greg.
mor. lib. 29 c. 23
Æqua iniquitas
est & punire in-
nocentes & non
punire nocentes,
Ber.*

daughters of whoredome and vn-
cleanneffe it selfe, namely the *Sodo-
mites*, the cry of whose sinnes pear-
ced the heauens for vengeance, yet
he would not destroy them vntill he
came downe (as it were from hea-
ven) and perceiued that the clamour
of their sinnes was iust against them.
Almighty God that knoweth all
things, seemeth to doubt of some
thing before prooffe bee made, for
what cause? but to giue vs an exam-
ple of grauitie, not to be light of be-
liefe, or reproofe, in conceiuing euill
of others, before we see things plain-
ly proued: and indeed it is as great a
sinne, in this kind, to punish any man
that is not guilty, as not to reprove
when we behold a fault worthy re-
prehension. But herein many men
doe much mischief to themselves
and others, who will take occasion
vpon any suspicions and rumours,
even from men of hostile and tray-
terous dispositions to controule and
con-

condemne others; or if they want
an author for their aspersion, then
they broach adulterate and pesti-
lent glosses, hammered onely from
the forge of their own falshood, yea
many will reprove and speake ill of
others having no more, in truth, to
speake against them, then the *chiefe*
Priests, and *Officers* had to say a-
gainst our *Saviour Christ* vnto *Pi-*
late, *if he were not an evill doer, wee*
would not haue deliuered him up
vnto thee. Their bare acclamation
& clamour must be ground enough,
even to the destruction and ruine of
others, these are like vnto the *Lion*,
that sleepes with his eies open, they
will seeme to the world, as if they
knewe all things, whereas indeed
they see nothing at all, and this qua-
lity in many breeds nothing else,
but dissention and controuersies,
warres and rumours of warre, in
good societies, and a well governed
Common-weale, yea amongst ma-

Ioh. 18. 30.

ny, it breakes the very neck-bone of loue and amity, which can neuer be set againe. It is good therefore for vs not to let fly our bullet of reproofe, in the face of any, but against sinne, which is perspicuous & evident; least mischiefe & dishonour cause that head-strong and furious bullet, which wee shot into the aduerse campe, to retort to the destruction of our selues; yea it is farre better to couer a fault when it is committed, then vpon vncertainties to reprove it, or to extend it when it is made knowne.

Second Antecedent required in wisdom, is Authority.

Second precedent property of wisdom is to haue authority. Publike authority. This is *ἐξουσία* *potestas auctoritatis*.

Secondly, *wisdom* requires that before we reprove, we should haue authority therevnto, after the knowledge of the fault. Now authoritie is either publike or private, publike authority is from the word, & from the sword, and belong either to the Minister or Magistrate, these as *St*

Paul

Paul aduiseth *Titus*, may speake exhort, and rebuke with all authority. Ti. 2. 15.

Yea as the Lord saith to *Iosbua*, and *Abolon* to his seruants, they must be couragious and doe it because Iosh. 1. 9.
2. Sam. 13. 28.

God commandes them to strike sin.

Private authority pertaineth to every christian in his seuerall place to 2 Private authority.

vse this duty of loue, gouerning himselfe with cautious, and due considerations: but here we must know, that every man is not bound to reprove, being but a priuate man, but when conueniencie doth offer it selfe; for wee are bound to reprove, as to giue almes, now wee are not bound in giuing almes, alwaies to seeke out persons to whom we may giue, because wee shall commonly finde enough obiects of pittie without seeking for them, and then if we administer comfort and helpe to those wee meete, we haue done our duties: thus must wee doe in our reproofe, it is a publike debt wee owe

to all men, and therefore if wee be but priuate men, it is not required of vs to enquire after, and search out the faultes of others, to reprehend them, but if wee seasonably reprove them as oft as we meet with them, wee haue performed as much as God requires at our handes. Indeed every man in his owne familie is a publike man, and may exercise his power, but a man hath no peculiar charge ouer others, without he sees a milde and friendly reproofe may take place: as for him that will take vpon him to reprove hee knowes not whom, in an abrupt and vnseemely manner, performes hee knowes not what, and his action is strained, as if a *Iustice of peace* should looke for as much authority in another country, as he can challenge at home. The best reproofe in this kinde, is our dislike, and resolution on the contrary, with *Ioshua*, *I and my house will serue the Lord*; or with
the

the Prophet David, *I will not sit or* Psal. 26. 5.
remain with the wicked; that at
 least, if we cannot better them, wee
 may keepe our selues from infection. But here may be repoued many
 reprobates, and men of dogged na-
 tures, yea not only so in themselves,
 but such as bring vp curre to their
 owne handes, and send them fawn-
 ing about, to smell out the faults of
 others, that they themselves may
 follow sent the better. Foolish and
 distempered braines they are, taking
 vpon them, to reprove and correct
 their betters, hauing neither autho-
 rity nor calling to reprove, nor bles-
 sing and benefit in conclusion, but
 rather disadvantage and dammage
 themselves, by their vnaduised car-
 riage. These may rightly be com-
 pared to the *Pelican*, that finding
 a fire neere her nest, and fearing least
 her young ones should be burnt, she
 strives so much to blow it out, and
 to extinguish it with her winges,
 that

ישעור
 נאש
 impii non se-
 debo.

that at length she burnes her selfe & her young ones by her foolish pittie: thus many vnadvisedly meddling with the sinnes of others proue so farre from helping them, that they rather fire their owne wings, then quench the flame and heat of sinne in others. Therefore it is requisite, that he that will reprove, haue a commission and authority to countenance his action, for defect in this kinde, makes men contemned and resisted. The sonnes of *Scena* seemed to take vpon them a matter of great charity and consequence, in casting out diuells, in the name of Iesus, but the diuells knowing they had no authority, *for any such action, resisted them, leapt vpon them and preuailed against them, so that they fled away naked and wounded.* Thus *Vza* hauing no warrant for slaying the tottering *Arke* lost his life for it. And thus men often times suffer as busibodies in other mens matters

Act. 19. 16.

1. Chr. 13. 9, 10

1. Pet. 4. 15.

matters. Better it is therefore to be
 silent till wee haue a calling to re-
 proue, & to take *S. Pauls* counsell,
To studie to be quiet, and to meddle
with our owne businesse. 1. Thes. 4. 11.

*Present qualification of wis-
 dome in reproofe.*

After wee haue searched into the
 knowledge of the fault of another,
 and our owne authority to reprove
 him; which are the two maine pil-
 lars, vpon whom the foundation
 standeth, it is very necessary wee
 looke into the present qualification
 of wisdom: and that consists in
 consideration of three circumstan-
 ces. 1. the *Person* whom wee re-
 proue. 2^{ly} the *Place* where wee re-
 proue. 3^{ly} the *Time* when wee re-
 proue. In the *Person* we must con-
 sider, 1 his disposition by nature. 2^{ly}
 what his offences are, and thereafter
 temper our reproofes. 3^{ly} wee must
 know, what he is in place, and out-
 ward condition amongst men.

Present Qual-
 ification of
 wisdom
 wherein it
 consists.

in 3 things.

Three things
 considerable
 in the person
 we reprove,

Fin

In the person
consider his
naturall tem-
per.

First wee must consider of what temper and constitution hee is of, whom wee haue to deale with, and so demeane our selues in our re- prooffe; for all men are not to bee handled alike, because all are not qualified alike. Some are like *Thornes* (saith a moderne diuine) which being easily touched hurt not; but if hard and vnwarily, they fetch blood of the handes; others as *Nettles*, which if they bee nicely handled sting and pricke, but if hardly and roughly they are pulled vp without harme, therefore, before we take any man in hand, wee must know whether he be a *Thorne* or a *Nettle*, whether hee be of an harsh or mild disposition, for many wee shall finde, that the more they are borne withall, the more outragi- ous they grow; which being strictly handled, may bee reformed and reclaimed whereas all the faire meanes, and good wordes a man
can

can vse will no whit better them;
others there are of another minde,
more stout hearted and manly, who
in no hand will bee reclaimed by
harsh courses and ill languages, but
are like the *Indian Lama*, a beast
that will performe more for intreatie,
then a multitude of stripes, and
a nod, or gentle admonition to the,
(as *Salomon* saith of a *wise man*) will
doe more good, then an hundred
stripes upon the backe of a foole. Prov. 17. 10.
With such kinde of men wee must
deale, as a skilfull *Cooke*, in roasting
his meat, who that it may not burne,
at first layes it a good way from the
fire, for a little fire and a small heat
sooner openeth the pores, & heats
to the bone, by reason of the little
resistance; then if it were at first put
neere to the fire, which by reason
of that opposition & contrarietie of
qualities, would shut the pores and
so quickly burne the meat. Thus
when wee are to reprove men of this
quality.

quality, it's better to doe it by little and little, least an ouer violent reproofe causes rather an opposition, then a capacious and pliable yeelding. It is not amisse to vse both kindes, as wise souldiers striving to winne a *Cittie*, who some times goe forward with open and violent batteries, and some times by prudent policie; according as they see the condition of the state they oppose. Yea let vs consider with *S. Paul* and know whether wee should *come to them with a rod, or in loue, and in the spirit of meekenesse*, which must bee done vpon consideration of the nature and quality of the reprovued.

1. Cor. 4. 21.

ally his course
of life.

Secondly, wee must consider amongst men that haue committed faults, worthy reproofe, the generall course of their liues, whether they be lesse or greater offenders, & so temper our rebukes. Thus *Moses* giues vs an example, in reprovuing men of both conditions; when he

he saw the Hebrew and the Egyptian fight, hee presently drew his sword and slew the Egyptian; but when he saw the two Hebrewes contend, hee said to him that did the wrong, wherefore smitest thou thy fellow? Thus wee must giue every man his proper portion, *not casting pearles to swine*, nor yet giuing the true child a *Serpent* for a fish. First some are new borne babes in *Christs Church*, & must be fed with milke; yea with the hony and the hony-combe of the *Gospell* of peace and mercy, least they swallowing down the great morsells of misery from the *Lambe* of God, being not able to digest them, together with them they cast vp their good and wholesome nourishment; and here wee may quickly *breake the bruised reede*, and *quench the smoking flaxe*: of these therefore we must haue *compassion making a difference*. Others there are in the second place, who

Exod. 2. 12. 13.

Mat. 7. 6.

1 How to handle weak christians.

1 Pet. 2. 2.

1 Cor. 3. 2.

Ila. 42. 3.

Iude 22.

2. How to deale with men partly reclaimed.

C

are

1 Pet. 4. 8.

*Quine sit dis-
simulare nescit
impera: et*

2 Cor. 1. 7.

*Condonate illi
& consolamini
illum: id est, ita
nunc estote
prompti ad ig-
nosendum, &
consolandum
sicut tunc fuistis
ad obiurgan-
dum & elicien-
dum. Anselm.
in loc.*

are in part reclaimed and haue re-
pentied of their fault, or there are in
them manifest signes of speedy a-
mendment, now here there is no
place left for reproofe, but loue *must*
couer a multitude of sinnes: and in-
deed he that cannot wisely accord-
ing to time and place digest and
winke at small faults, when there are
true and stronge probabilities of a-
mendment, from the party offend-
ing, is vnfit to be a reprover; suffici-
ent it is to such men to haue borne
the shame and correction of their
former iniquities, as *S. Paul* speaks
of the incestious person, whom hee
would haue the *Corinthians* to re-
proue no more for his sinne, least he
should be swallowed vp with over-
much heauinesse; but contrariwise
he exhorts them to forgiue him and
comfort him, and that with as much
willingnesse and freedome, as first
they were forward to correct him
and cast him out of the Church for
his

his offence. But herein many are exceedingly ouerseene, who though they perceiue some good alteration and change, in the life or manners of a friend or brother, yet they doe so ply him with continuall reprofes; that they rather hurt then helpe; & through too much curiosity and strictnesse, spoyle where they might seasonably better: these are like to *Apelles Prentice*, who coueting to mend the nose marred the cheeke: or like the foolish *Diar*, who neuer thinks his cloath blacke, till it bee burnt, yea sometimes they rub vpon an old sore, which hath beene healed long agoe, and so most vnmercifully exceeding in punishment the nature of the offence, with much vnjustice punish euen innocency it selfe, and for want of iudgement in handling men of a good and tractable nature, they neuer leaue till they haue brought a good beginning to an euill end. Thirdly if they that sin

Multi fratrum peccata antiqua & iam emendata conuigunt. Stella in Luc. cap. 17. v. 3.

Nocentes punire supra meritum manifesta iniquitas est, in quantum enim punio excedit delictum, in tantum innocentia puniatur.

3ly How to reprove greater malefactor

2 Tim. 4. 2.
 ἀποδοῦναι, ἐπιτιμῶ-
 σαντες,

Daniel 4. 15.

be greater offenders, and such as continue in sinne daily and are more hardly reclaimed, then as *S. Paul* aduiseeth *Timothie*. 2 *Tim.* 4. 2. *reprooue rebuke*; noting that if a bare reproofe will not serue, then we may deale more roughly with him: for good wordes and forbearance to such is like a too hastie saluicing and skinning ouer a sore, the fester whereof breaketh out againe with more rage and danger: and as Thunder and lightening doe more purifie the aire, then the calmest Sunshine, so the terrours of the law, and a sharpe censure doe more better men of this condition, then milde & pleasant speeches: here if wee deale with too much clemency, wee doe but only shake the sheaues of sinne, and lappe the branches of iniquity, and leaue the tree like that which *Daniel* speakes of, with the stumpe and rootes in the ground, which in time will bring forth fruit againe,

it

it is better to lay the **Axe** to the root
 of the tree, & to cut away all which
 God hath not planted, and if they
 will not be reclaimed by faire means
to rebuke them sharply that they
may be sound in the faith, God hath Tit. I. 13.
 made euery man in this kinde his
 brothers keeper, and a fisher of men,
 therefore it behoues vs to doe like
 skillfull fishers, who fish not for all
 kinde of fish after one manner; when
 they angle they are priuate and still,
 least they fright away the fish: but
 when they set their nets to catch,
 then they plunge & beat the riuers,
 and with a great clamour and noise
 they driue fish by force into their
 nets: so whē we come to catch some
 soules with the hooke of reproofe,
 we must fish priuately secretly and
 concealedly; also when wee fish to
 catch others wee must doe it *magno*
strepitu, with many great outcries
 and noises, that wee may Luke 14. 23.
compell *them to come in,* as Peter at one time
 fishing

Aa. 2. 41.

fishing droue three thou sand soules into his net: otherwise the want of a little labour may dash all our former hope and future successe; they therefore, they that goe not through-stitch in their reproofes, & handle not greater malefactors with greater severity, may doe them some good for the present, but not to the saueing of their soules: these deale like a faint hearted and faithlesse Physitian, who by sparing of an ounce or two of corrupt blood, which was better out then in, they leaue that behinde that taints & infects the whole body againe: It is better therefore not to spare the offence of a mans person, then to suffer soule and body to bee destroyed by sinne, at the day of iudgement.

4ly What persons are not to bee reproved.

Proy. 27. 22.

2. Sam. 2. 12.

Fourthly and lastly, if wee see that those wee reprove are vncorrigible, & will not be bettered by reproofe, but harden their hearts against instruction: if they be the *sonnes of Ely,*
the

the sonnes of Belial, past hope of a-
 mendment, if they be open and ma-
 nifest contemners of religion, scorn-
 ing and hating to be reprov'd, as
 some there be, whom a man can no
 sooner reduce frō sin by reproofe,
 then they may take a *Leuiathan* in
 the maine Ocean with a net, then
 we may giue them ouer as *Christ*
 gaue ouer the *Scribes*, *Let the fulfill* Mat. 23. 32.
the measure of their owne wretched
choice; and he that is vniust let him Reuel. 22. 11.
 be vniust still, and hee that is filthy *Pereat, perdat,*
 let him be filthy still: for to instruct *profundat.*
 and admonish this peruerse gene-
 ration of men, is but to *cast pearles* Mat. 7. 6.
before swine, who will trample them
under their feete, & like doggs turne
again, and all to rent you, these
 men are likē vnro the milke of the
Tygresse, the more salt is throwne
 into it, the fresher it is, such whelpes
 are they of that monster, that the
 more reproofe they haue to season
 them, the fresher their sinnes are in

them: and wee shall euer finde that those that are bent vpon villanie, with a full intent and resolution, are made more violent by dissuasion; as a strong streame beeing resisted by floodgates, will swell ouer the banks & as he that casteth a stone against a marble pillar, doth not breake the marble, but in regard of the vehement repercussion brings danger vpon himselfe; thus he that reproveth an Adamantine and hardned heart shall for the seed that he hath sowne of wholesome reproofe, in this vnprofitable and cursed ground, reape nothing for his paines, but the weedes and thornes of mockes and reproaches. For a *scorner loueth not one that reproveth him*. And hee that reproveth a scorne getteth *himselfe shame*, and *he that rebuketh a wicked man getteth himselfe a blot*: better therefore is it to be silent, then to stirre vp *Hornets* about our eares, and to thrust our handes into a waspes nest. Thirdly

Prov. 15. 1.

Prov. 9. 7.

Thirdly and lastly, wisdom requires that our reproofe be ordered with an advised consideration of the outward quality and condition of them we reprove, with a respect to their place and age, as if they be our inferiours, especially such as any way haue relation to vs, or dependency vpon vs, then wee may doe it with more freedome and authority. If they be our equalls, then not by an imperious command but by a louing and friendly commonition, and aduertisement, that wee may bring them into the right way. But if they be our superiours in place & age, or either waies, then wee must carry our selues with reuerent and submissexhortations, according to that of St Paul to *Timothie*, *Rebuke not an elder, but entreat him as a father*, especially if he bee a Presbyteriall Elder and a Father in Gods Church, that revealeth the mysteries of God to his people, here must

3. Wisdom is to consider the outward quality of him we reprove.

1. How to reprove inferiours.

2. Equals.

Par in parem non habet imperium.

Ut amica commonefactione facilius illi in viam officii vadducantur. Calv. in 1. Tim. c. 5.

3. Superiours.

1. Tim. 5. 1.

Hos. 4. 4.

Gen. 9. 11.

a singular care bee taken in governing our tongues in reproofe and reprehension. But as it was the sinne of Israel, so is it of our times. This people are as they that rebuke the Priest: yea wee shall finde *Mechanicks* and *Rurall Swine*, that will make no more to reprove the life & doctrine of the ministry, then they will doe to correct a mishapen vesture, or to giue their horse the lash, when they are offended with him. But let them knowe that if *Cham* was cursed for sporting at *Noahs* nakednesse, and yet spake the truth; thrice cursed shall they bee, that without a cause, make ashamed their spirituall Fathers in the Lord. Therefore if we desire to doe good in this louely office of reproofe, let vs consider the person whom we reprove, and therein his naturall temperature his course of life, the quality of his offence, as also his outward condition, and accordingly let vs doe as an expert

expert Musitian, who in setting an instrument in tune, doth sometimes winde vp his strings, & sometimes let them downe againe: so, as occasion serues, let vs learne to be earnest and gentle in our reproofes, according to the rule of wisdom, & then may we expect a good successe to attend our endeauiours.

The second generall circumstance in wise reproofe is the Place.

The second generall circumstance to bee considered in wise and discreet reproofe, is the *Place* where we must reprove. Now if it be a private offence, it must bee privately handled, according to our *Sauours* direction. *If thy brother shall trespass against thee, goe & tell him his fault betweene thee and him alone*: but if secret diuertisements will not preuaile, then we may goe to him more openly. But if he will not heare thee, the take with thee one or two more, that

^a Place where we must reprove. Private reproofe for a private offence
Mat. 18. 15. 16 &c.

Mar 5. 41.

Luk 7. 14.

Ioh. 11. 43.

2. Cor. 2. 6.

Publike re-
prooffe for pub
like offenders

that in the mouth of one or two wit-
nesses euery word may bee establi-
shed ; and if hee shall neglect to
heare them , then wee may relate it
more publikely , and tell it to the
Church. For as the *Damsell was rai-
sed up within the dores: the widowes
sonne without the gates : and Laza-
rus before a great multitude of peo-
ple:* so we must handle some priuat-
ly and in secret, others more open-
ly, and the third kinde in publike, as
the incestuous person was vsed. If
we can doe good with them by pri-
uate instructions and corrections,
then we need goe no farther : if that
will not serue ; wee may relate the
matter before some others ; if nei-
ther of these will worke with the pa-
tient we haue in hand, then we may
tell it to the Church, that if the of-
fenders will not be amended, yet o-
thers may be preserued from conta-
gion: This made St Paul name *A-
lexander the Copper-smith to Timo-
thie*

this, to the intent he might beware of him. *John* also nominateth *Diotrephes* for Christians to take heed of him; but this was in a waightie and publike matter, euen for the good of the whole Church, & this kinde of reproofe must not be vsed, but in like cases; as for small & private offences, or for men which fall of infirmity, they must be vsed with all honest priuacie that may be: behauing our selues like *Noahs* good soones, who when their Father had discovered his secrets in time of his drunkenesse, they turned their backs vpon his shame, and vttered not a word; which giues vs to note, that the sinnes of other men wee must modestly hide, & silently conceale, with the best preservation we can of the credit of the delinquent. But if we cannot preferue the soule and conscience of a man without blemishing his credit, it is better to endanger the one, then that we suffer

2. Tim. 4. 15.

3. Ioh 9.

Qualification
for a publike
reproofe.

Gen. 2. 23.

*Quia proximus
duo bona habet,
famam scilicet
& conscientiam
que duo seruā-
da sunt in quā-
tum fieri potest.
Sed si poterit cu-
rare conscientiam
seruando famam
generis facere.
Ideo occulte
corripien-
dus est. Sed si
occulte monitus
noluerit emen-
dari, tunc quia
conscientia est
maius bonum
quam fama, ne-
cessè est fame
periclitetur, ut
conscientia non
pereat. Stella in
Luc. cap. v. 3.*

fer

Ioh. 11. 47.

Ioh. 19. 19.

fer the other to perish; as one largely expresseth that caution. But in this case many are to be taxed of indiscretion, who deale with their brethren as the *Jews* did with *Christ* who when they came to speake of his miracles and great workes, concealed his name, *Hic homo*, *this fellow doth many miracles*; but when they wrote the title of his sained crime on the tree, then they maliciously published his name, not with *hic homo*, but *Iesus of Nazaret King of the Jewes*, and in three famous tongues, *Hebrew*, *Greeke*, & *Latine*, written in capitall letters that all men might runne & reade it. There is a generation of men who in praising the virtues of others are very sparing and remisse, but in reproving a vice (though but supposed) they write infamie vpon their foreheads, with the pen of a *Diamond*, which cannot be blotted out. Thus they cruelly rend the good name of their

their neighbours, and that sometimes in any place or company, and oftentimes it falleth out, that in places of mirth and feasting, their greatest musicke is, to talke of the disorders and infirmities of others, yea sometimes maliciously, before the company of such as with whom the party offending desires to retaine loue and a good opinion; and this is a most cruell and wicked hostility, for nature and grace doe teach vs, to maintaine the good names of one another, and though we should publikely condemne a disorder, yet to spare the priuate person of any man. Which rule if wee rightly obserue, we may confidently trust, that as our passage in reproofing is good and honest, so our end will proue effectually & prosperous, to the comfort and reformation of him we reprove.

*Parcere personis
dicere de vitiis.
Pax cum bonis
nibus, bellum
cum vitiis, Aug.*

*Third generall circumstance in
wise reproofe is the Time.*

The

3. The Time
when we must
reproue, and
that threefold
1. Timely.
*Nullum medi-
camentum sa-
nat, nisi quod
opportune adhi-
betur.*

Iude. 23.

The third generall circumstance in wise reproofing is to take a due, and fit proportion of *Time*. As first, that we reprove betimes. 2 That our reproofe be seasonable. 3 That wee continue in reproofing. First our reproofe must bee *Timely*, before the patient be past cure, for no salue is sauing being administred after a fit time, and as if there be a fraction or dislocation in our bones or ioints, the sooner the *Chirurgian* takes it in hand, the easier it is to bee restored, so sinne, which is the distortion of the soule, the sooner it is reproofed, the more easily it is amended; Saint *Jude* compares sinne to a fire, and therefore hee would haue sinners pulled out of the fire, or snatched out with all hast, before they be consumed; which must bee done by a seasonable and timely rebuke. But herein many sayle, who neuer administer physicke till the patient bee past cure: nor cast, on water till the
house

house be burnt to the ground, they suffer their friend or brother to live so long in sinne, till he bee *hardned through the deceitfulnesse of sinne*; ^{Heb. 3. 13.} and herein many parents with *Eli*, ^{1. Sam. 2. 29.} put off reproofe so long, that their children grow impudent in sin, vncorrigible, past amendment. This kinde of reproofe is like the warning which the *Porter* gaue to *Cato* who after hee had stricken him on the eare wisht him to beware. Better is the timely stroake of reproofe vpon sinne, then that sinne should vnseasonably strike the soule to death.

*Secondly the time must be
seasonable.*

Secondly, our Time must be seasonable, when the delinquent is most capable of reproofe. First, not when a man is in distresse and perplexity, a troubled spirit is vnwilling to heare rebuke, and we shall finde reproofe like *Hony*, which though it be sweet and pleasant, yet if it be applied

1.
Our time
must be seasonable.
1.
Not to re-
proue in dis-
tresse,

D plied

plyed to *Vlcers* and ill affected members, it is very painefull and troublesome. Secondly, wee must not re-
 2
 Not in time of
 excess. *Non cum mor-
 bus in excessu
 est, se levit, sed
 cum se remittit.
 Sen. l. 3. de ira.* proue in time of excesse and riot; &
 as *Physitians* forbid to apply medi-
 cines when the hot fit & paroxisme
 rageth, and to giue it when the ex-
 tremity slacketh; so must this phisick
 of the soule be applied at such times
 as the patient is aptest to receiue it,
 & not in a burning distemper. Here
 we must *giue place to wrath*. Sinne
 in these men must be ouercome like
 the *City of Ai* by retiring from it
 for a season, and not by too furious
 an on-set. This course tooke wise
 and virtuous *Abigail*, she would not
 tell *Nabal* of his drunkenesse till he
 was awake from his wine, she knewe
 that a distemper was no season for a
 man to be bettered by reproofe: she
 dealt with her husband, as one that
 hath the oversight of *Bees*, who
 dares not at all times touch his own
Hives, if the *Bees* be angry and trou-
 bled.

Rom. 12. 19.
*Dom furor in
 cursum currit
 cedet furori. Ov.
 Iudg. 8. 5.*

1. Sam. 25. 36.

bled. She saw how far he was wide of reason, and how she might incur danger herselfe, therefore for that time she leaues him: least he should like a mad man not onely haue reiected her Physicke, but also stroue to bite the hand of the *Physitian*, as a *Father* in another case much like this, speaks. And therefore wee read that *Alexander* killed *Clitus* his intimate and familiar, because he re-
 proued him of drunkenness, in the midst of his cups. Hee that in these cases will follow truth too neere the heeles, it may happily strike out his teeth. He that throwes a stone thus rashly and vnadvisedly into the aire it may fall downe vpon his owne head. A man that will reprove men in such heats and furies, is like vnto a foolish *shepherd*, who seeing two furious *Rammes* runne together in full strength, thrusts himselfe between them, and so abides the stroake of both. Or like vnto the *Bee* which in

More Phrenetici non solum repellat, sed & mordere tentet medici manum.
Ber.

Ad periculum properat, cito qui iuricat.

Plin. hist. nat.

Gal. 5. 15.

Prov. 25. 11. 12

*M Cleaver vp-
on that place,*

a testie peeuishnesse, stings another
& looseth at once her own strength
and life. Thus hee that in this case
will take vpon him to reprove and
correct the faults of others, had need
take heed, that he runne not vpon his
owne milchiefe and ruine; & whilst
he thus bites and deuoures another,
he be consumed of another himselfe.
Therefore for our owne safety, and
for the benefit of the reprov'd, let
vs be carefull to make choice of such
a time, when his heart is most plia-
ble to correction and discipline, and
this will adde grace and comelinesse
to our reproofe; *For a word fitly*
spoke is like apples of gold in pictures
of siluer, as an earring of gold, and an
ornament of fine gold, so is a wise re-
prover to an obedient eare. And
what can commend a man, or make
him shine so bright, as that which
helpeth to remoue away the ragges
of his corruption, and further him
to repentance that he may be cladde
with

with righteousness.

Thirdly, Reproofe must be continued.

Thirdly, the last circumstance of time is, that our reproofe bee continued: In this case wee must *not bee weary of well doing.* But as *S. Paul* adviseth vs, we must *reprove, rebuke, exhort with all long suffering.* But herein is to be admired the strange carriage and impatience of many, who having told men of their faults and often reproved them for the same, they quickly grow weary of this Christian duty, and in spleene & choller forsake those which God hath not forsaken: whereas every man should be grauid and in child-birth, for the new-birth of his brother, and herein a man must imitate a woman with child, whose time is at hand; and then is possessed with feare and hope, and these two strue as the two twins in *Rebecca's* womb her sorrow makes her carefull, how

3.
Reproofe
must bee con-
tinued.
Gal. 6. 9.

2. Tim. 4. 2.

Gen. 25. 22, 23

she should bee deliuered, but her hope stayes her heart, first knowing that her misery is common and incident to all women in her case. Secondly that shee is not likely to suffer her misery long. Thirdly because she hopes the end of her paine will be the beginning of her ioy. Thus must wee bee affected for the new birth of our brethren, wee must labour in sorrow, and (as S. Paul saith)

Gal. 4. 19.

My little children of whom I travel in child birth: our patience must be much for those that are yet without, and withall our sorrow must bee mixed with hope, that though the new birth of grace in our brethren, be like that of nature, *lachrymosa*, painefull, yet let vs with patience expect their amendment, hoping that the conclusion may sweeten all, and that the ende of our care may bee the beginning of their cure. But if any shall object and say, I haue so often reprobred such a man
and

Obiection.

and yet perceiue no alteration and change, which makes me so weary, I can hold out no longer. I answer, take these motiues, to make thee patient in this friendly office: First consider that it is not the renting the cares of any man, with sharpe and bitter words, that will doe much good, but it is the continuance of wise reprehension that gets the mastery: reproofes are like the dropping of water vpon a stone; which makes not impression by force and violence, but by continuall dropping. A man commonly is not overweighed with words of pounds and Talents, mighty and dreadfull speeches, these seildome make any penetration in the heart of a sinner: but when in a milde and softly manner, we continue in our reprehensions; when our words shall drop as raine, and our speeches disill sweetly as dew, we shall make a hard and stonie heart euen to bend, breake &

Answer.
Motiues to
make vs continue in re-
proofe.
1 Motiue.

*Gutta cauat lapidem non vi,
sed saepe cadendo. Sic homo fit
iustus, non vi,
sed saepe monendo.*

Pfal. 51. 17.
a Motiue.

אדם

אנוש

*Qui miseram
inhabilem fra-
gilem ac depra-
uatam hominis
naturam consi-
derant, illis ma-
gis mirum est,
quod memur il-
lius est Deus,
quam quod ille
subinde peccat.
Musc. in Gal.*

yeeld, and then *a broken heart the Lord will not despise*. Secondly cōsider how hard a thing it is for a man to be reclaimed from his naturall corruptions; and that is intimated by the two words which the holy tongue giues for man. The first shewes his weaknesse by creation, as made of the earth, the weakest and basest of the *Elements*: the second expresseth his weaknesse by the mortiferous and deadly sicknesse, his prevarication, and first fall brought him vnto. So that if wee rightly consider it, wee haue more reason to wonder at the infinite patience of God, in suffering the sins of man: then to admire at his often trasgressing the law of god. Every mā be fore the time of his effectuall calling is like vnto a chained prisoner, who is not able to goe whether hee would, or to performe what he desires; yea, when the chaines are taken from off his legges, hee will halt and

and complaine a long time after, of his want of agilitie and nimblenesse, to vse his ioints. Thus, before our calling is it with euery man, no man can moue hand or foot to the performance of any good action: and when a man hath shaken off the irons of sinne, wherewith hee was holden and restrained, yet a long time after hee will feelee, and complaine of much want of strength, & be sensible of a great measure of lamenesse, & stiffenesse in the ioints of his soule, occasioned by the bonds and chaines of sinne. It is storied of one of our owne countrymen an *Archbishop of Canterbury* that being in his Peripateticall and walking studies in the fields, vpon a certaine time cast his eye vpon a shepherds boy, who hauing caught a bird, tied a stone to the leg thereof, by which meanes the bird could no sooner mount and soare aloft, but the stone drew her downe againe: whereupon the reuerent & learned

Rom. 7. 15. 18.
24. 25.

*De Anselmo in
visa eius.*

learned man fell a weeping, and con-
 doled the miserable estate of man
 by nature; who could no sooner by
 Godly thoughts & contemplations
 endeaour to ascend vp into heauē,
 but his corruptions and concupif-
 cences forthwith enforced him to
 the earth againe, the due considera-
 tion of which should moue vs to
 patience and continuance in this
 duty, and withall know and resolute,
 that if at length, by our wise and sea-
 sonable rebukes, wee can winne a
 soule to God, that then our labour
 is well bestowed. Therefore in the
 third place, to continue our re-
 prooffe, let vs consider that man by
 nature is wonderfull forgetfull of
 good instruction & reprooffe: now,
 wee can neuer teachⁿ that thing too
 much, which a man can neuer suffi-
 ciently learne; no man can liue so
 strictly but he hath continuall need
 to be put in minde of his ill courses,
 for a mans memory with *Pharoas*

3. motiue.

*Nunquam nimis
 dicitur, quod
 nunquam satis
 discitur. Sen.*

Gen. 40. 23.

Butler

Butler, will soone be turned into forgetfulness; especially in good instructions, for therein it is like a sieve, which holdes fast the coarser brans, but lets the fine flower fall away.

Therefore *S^t Paul* adviseth *Timothie*, Take heede vnto thy doctrine, and continue in it, for in so doing thou shalt saue thy selfe, and them that heare thee, and thus may I say to euery reprobuer, take heed vnto thy reproofe, and continue in it; for in so doing, thou shalt get a good reward to thy soule, and saue the soule of him thou reprovest. Fourthly and lastly, let our apprehension be continued, because it is the command of God that so we should doe, & therefore when *S. Peter* asked our Saviour, *How often shall my brother sinne against me and I forgive him? till seven times?* *Iesus* saith vnto him, *I say not vnto thee vntill seven times, but vntill seuentie seven times*, whereby wee are taught that
if

1 Tim. 4. 6.

4 motiue.

Mat. 18. 21. 22
Luk. 17. 4

Gal. 6. 2.

Pro. 31. 26.

חכמה
in sapientia vel
sapienter.

Esa. 50. 4.

Perseuerantia
virtutum sola
coronatur.

if wee cannot reforme sinners, so
soone as we would, yet we must not
giue them ouer, but reprove *quoti-
estoties*, as often as they shall of-
fend; and thus wee ought to beare
one anothers burthen, that if it bee
possible we may conuert the sinners
to God: and euery man that will
wisely reprove must in conclusion
open his mouth with wisdom as Sa-
lomon speakes of a good hufwife, &
speake a word in season, to him that
is weary and that word of reproofe
must needs bee alwaies seasonable,
which with wisdom is directed to
the offender, so often as hee doth
transgresse, and therefore as needfull
it is to continue (yea and farre more
necessary) then to begin a reproofe
at first, seeing the conclusion of
every good act is that which
crownes it.

CHAP.

CHAP. 3.

*The Second property of our reproofe,
is Gentlenesse.*

THe second property where-
with euery reproofe must
be adorned is *Gentlenesse*
and clemency, a sober, mild, louing
and curteous carriage. Wee must
deale with malefactors as *Lot* be-
haued himselfe towards the wicked
Sodomites, who when they would
haue pulled downe his house vpon
his head, hee reprovued them with
meekenesse, and by way of petition,
I pray you brethren doe not so wick-
edly. Thus *Ioshua* behaued himselfe
towards *Achan*, *My sonne giue I*
pray thee, glory to the Lord God of
Israel, & make confession vnto him,
and tell me now what thou hast done,
hide

¹Property in
areprouer.

Gen. 19. 7.

Iosh. 7. 19.

Anglic.
oportune, impor-
tune.

Hem adulter,
homicida, latro,
Aug. in exar. in
Psal. 51.

2 Sam. 16. 13.
Psal. 141. 5.

יהלכני

צדיק חמיר

Percutiat me
iustus misericor-
dia.

Nomen חמיר

commodè resol-
ui potest in ad-
uerbium cle-
menter, Calvin.
in loc.

hide it not from me. Where wee see
his speech was neither filled with re-
dious *Battologies*, nor with inuectiue
bitternesse, but hee reproveth him
with as few and friendly words as
clemency could inuent, with a spa-
ring and friendly increpation, and
yet his reprehension was fitly and
powerfully spoken, a pregnant and
imitable example of a good tem-
perature wee haue in *Nathan* with
his dealing with *Dauid*, one pro-
phet with another, hee comes not
with railings and reuilings, out vpon
thee thou adulterer, thou murthe-
rer, thou theefe: not like a cursed
and railing *Schemesi*, but in a coole
and gentle temper hee stricke at his
impostume, and let out the corrupt
bloud. And therefore the prophet
Dauid prayeth vnto the Lord, *Let
the righteous smite me with lenitie
and gentlenesse, as the Hebrew text
plainely declareth, or gently and
modestly, as one obserueth vpon
that*

that place. Now if *David* himselfe,
a man according to Gods owne
heart, doth thus desire to bee dealt
withall, then surely it is fit we should
deale no worse one with another,
for the better perswasion to this
kinde of dealing, (let the malefactor
be what hee will,) wee must not re-
proue him with gall & bitternesse,
for *Michaell the Archangell con-* Iude. 9.
tending with the diuell himselfe,
durst not bring against him a railing
accusation, but said, The Lord re-
buke thee, yea so farre should wee
be from the intemperature of a curst
and bitter reprehension, that wee
should turne our cholor into a God-
ly and christian compassion when
we reprove a fault, and as a merci-
full *Chirurgion* being to cutte his
only sonne, handleth him tenderly
and softly, and cutteth and weep-
eth, and weepeth and cutteth a-
gaine; so our bowels should be filled
with compassion, at the correction
and

and bettering of a dis tempered soule.

In gentlenesse two requisites

In gentle re-
prooffe two
things requi-
site.
1 A milde
admonition.

2 Tim. 4.1.

Now in a beneuolous and curte-
ous reprehension two things are re-
quisite. First a gentle instruction or
admonition to make way for re-
prooffe, according to that of *S. Paul*.
In meeknesse instruct them that op-
pose; and therefore hee exhorteth
Timothie to conioyne *reprooffe*, *re-
buke and exhortation*, and indeed if
these be separated, wee cannot haue
such prosperous successe as wee ex-
pect; because instruction serues to
encourage in goodnesse, & reprooffe
to restrain from sinne, and those
that reprove and correct, and doe it
not with admonitions and instructi-
ons, are like to those that are often
snuffing the light, but forgets to put
oyle into the *Lampe*, for want of
which it quickly goes out of it selfe.
Therefore wee must be profitable
(as *S. Paul* speaks of *Scripture*) to
teach

2 Tim. 3.16.

teach, to improve, to correct and instruct in righteousness, and undoubtedly wee shall finde instruction make way for reproofe, and win that audience which an vntemperate and preposterous anger cannot attaine. They that reprove with fury, are like to foolish Threshers, who t. euer tappe the corne in the sheaf gently, but laying on with mighty and powerfull stroakes, they make the good graine fly into euery corner, and scatter that abroad which gentle and leasurely labour might haue preserved. Therefore let vs begin gently with friendly instructions, and when a man will endure this tapping, then strike harder, or else wee shall but loose our labour, for necessary is it that euery reprover haue the *reproofes of instruction*; which being possessed with an attractive vertue, cannot but winne audience and respect, that correction or reprove may haue the feaso-

Prov. 6. 23.

תוכחה

מוסר

increpationes
eruditionis.

E

nable

nable working.

Second requisite.

2 A wise ap-
probation
of any good
partes,

Secondly it is very necessary that in our reproofes wee mingle some kind commendations of those good partes and vertues wee see in the partie offending. Thus it is in the *Poet*, *O Achilles, &c.* As much as if he should haue said, what is become now of thy courage and valour, which filled the whole world with thy honour & renowne? How cometh it to passe that thou art thus retired, and hast shamefully brought to infamie all those excellent parts and valiant acts by thee performed? Thus hauing awaked him out of his idlenesse and securitie, he stirres him vp to farther imployment, and so informes him how hee may recover and get againe his former honor, & thus must wee deale with men of worthie and noble partes, putting them in minde of such vertues and graces they possesse, and this will

Vsher

*2. In se peitura
reuerent Per-
gona.*

Vther reproofe to come before the face of the party offending; for man naturally is like vnto waxe, which being cold is so hard; that it admits of no impression: but being once hot, it becomes soft, and plyable to any impression at all. The minde of man though it be naturally hard & vntractible, yet being made hot by curteous and wise approbations, it becomes fit to receiue the engraue-ment of correction and reproofe, & as when a shower hath moistened the earth, then it is fittest to pluck vp weedes, and cast in good graine. So when louing and kinde speeches haue mollified a mans heart, then he is fittest to haue sinne pulled out of his soule, and to receiue the good feede of wholsome reproofe; for the memory of former vertues cannot but touch the minde with a noble & feeling shame of present fautes. Therefore as those that giue worme-seede for the wormes, to children,

doe sweeten it with somewhat that they may take the medicine more willingly, or as those that giue bitter pills to queasie stomacked patients, doe wrappe them vp in some conserueto the intent they may take them without offence. Thus let vs make a preparatiue to reprehension, with some louing preamble of their deserued commendations which may make way for their spirituall purgation; and be (as it were a bait) to hide the hooke of reprehension, to catch the soules of them we fish for. But alas too too many there are, who deale harshly and barbarously in their carriages, and rather hurte then doe good to the reprobuer, and all because the salue proues worse then the sore. These kinde of people are like vnto those mentioned in the old law, who striking with the axe to cut downe the tree, *the head slips from the helme, and hits his neighbour & kils him,*

Deut. 19. 5.

him. Thus such as reprehend others too curstly, doe make the head of the Axe fly from the helue, and kill their brethren vnaduisedly, and whereas with the good husband-man they should but lappe with the pruning knife, they hew downe Ioh. 15. 2. with the axe of iudgement, and such as these goe about to amend the faults of others (according to the old prouerbe) as the *Diuell* did to set his dames legges, for whereas hee should haue set it aright, he burst it quite asunder. But may not a man

Obiection.

vse what freedome hee seemes meet ouer such he hath in authority, as if my child, my seruant, or any that is in subiection to me offend, may I not then reprove them, as I please. I answer, the more authority thou

Answer.

hast, thou hast the more freedome: yet take heede thou dost not abuse thy liberty, there is a difference betweene supremacy and tyrannie, thou art a *King* in thy owne house

and territories, but take heede thou proue not a Tyrant: least thou discourage those that are in subiection vnto thee; the bitternesse of an enimie slicketh close to any man; but the fury of him to whom wee haue relation, wounds a good nature most of all: as when *Caesar* saw the hand of his sonne *Brutus* against him, then his heart was done, and cryes out *ἄ σὺ τέκνον*, what thou also my sonne *Brutus*? Thus the outrageous cruelty of a friend, in bitter reproofes, strikes with as strang amazement the heart of him that is reprov'd. O but the faults of such a one who is vnder my charge are intollerable, and therefore I will neither suffer him nor succor him. I answere, take heede thou suffer not the same finnes in thy selfe: at the least that thou beare not the burthen of a sinfull reproofe in thy selfe, by exonerating another of his iniquity, againe thou canst finde in thy heart

Reply.

Answ.

heart to feede a curst *curre* a sported
Beast, a wanton *Ape*, and a cruel *Ly-*
on, but the simplicity, blemishes and
sinnes of thy dependents thou canst
not endure, nor them for their sinnes
fake. Be as wise as thou canst to beat
downe sinne, but take heede thou
prouest not vnnaturall. Be not thou
like a *Dragon* in the Wildernesse
cruell to her young; nor like the
Ostrich, which forbearing sustenance Lam. 4. 3.
exposeth her young ones to the
wide world, as *Moses* Parents their Exod. 2. 3.
sonne to the waues of the riuer. Let
not parents proue without naturall 1 Tim 3. 3.
affection, neither *Let instruments of* Gen. 49. 5.
cruelty be in their habitation, as it is
said of *Simeon and Leui*, and as they See'us est.
ought not to be extreame to marke Iason & magis
what is done amisse, so neither to Scelus Medea.
reproue what is amisse: but with all
gentlenesse and compassion reproue
such sinnes in their children, as they
haue deriued to them from them-
selues.

Three causes
of bitter re-
proofe.

Three causes of bitter reproofe.

Now if any man shall demand a reason of mee why many men deale thus cursly with such as offend : I will giue him three maine causes of such inhumanitie, the first is *vaine glory*, the second *Loquacitie*, & the third *Enuy*.

1 Cause vaine
glory.

In the first place wee shall finde that *vaine glory* is a great cause of this vnkinde dealing, and stirreth vp men to controll the faults of others, out of a secret selfeloue to themselves. The *Pharisee* lookes vpon the publique faults of others, and with an indigne condemning and vnder- valuing of others, striues for applause to his owne person. *I am not as other men are, &c. nor even as this Publican.* Thus there are many men, who from a triumphing and imperious insultation ouer the falls of others, yea from peremptorie and malignant forgeries and fancies of their owne, proclaime the faults of other

Luk. 18. 11. 12.
Nō sum sicut
ceteri, non sicut
iste.

other men, who are seauentimes more iust then themselves, thinking that by the eclypsing the light of others, they shall make themselves shine more bright in the eyes of the world. This is as if the *Moone* should reioyce at the night and absence of the *Sonne*, and thereby goe about to make the world beleue, that all light & influence proceeded from her selfe. But let the knowe that they that strue to build such a *Babel* of pride and vaine glory vpon the ruines of other mens reputation, shall soone be brought to confusion for their paines. And like *Flies*, whilst they strue to extinguish & put out the light of others they shall torment and burne themselves in the flame. I could wish this fault were not too common even amongst the sonnes of *Levi* themselves, who strue like *Alsolon* to

2.Sam.15.6.

steale away the hearts of the people,
and that by discouering and aggra-

va-

1. Cor. 5. 2.

πῖρλιξ' αὐ
 πῖρλιξ' ἰχ-
 θῦς, μύρμα-
 καὶ ὁ μύρμαξ.
 Farnaby in Ec.
 ante Trag. Sen.

Ioh 5. 44.

vating the faults of their fellow labourers, whereby they may winne more renowne to themselves, amongst the common & vulgar people, and as the *Apostle S. Paul* speaks *They are puffed up rather then mourne for them that haue done euill.* And as a *Cypher* set after a *figure*, makes it of more account and valuation, then if it stood by it selfe. So they thinke they shall neuer bee raised to the height of their ambitious mindes, but by the weaknesse of the like comparisons: thus the silly *Grasse-hopper* and the *Pismire* in their generations proue most degenerate in their owne kindes. And they that are most vnable of all to resist, become most cruell enemies one to another, Discouering a great measure of hypocrisie to the world and to God. *For how can they beleeue, when they seeke glory one from another?* And this is the first reason or cause, why many men reprove others

thers with such strictnesse and austerity, because by the looking into their blemishes, and imperfections, they think more cleerly to set forth their owne beauty and comelinesse.

Cause the second.

The second cause is loquacity.

The second cause proceeds from *Loquacity* & a loosenesse of speech, as when men haue small or no imployment, they fall into discourse of the liues & manners of others: these are like vnto *S. Pauls widowers*, they *learne to be idle, wandering about from house to house; and not only idle but tatlers also, and busie-bodies, speaking things which they ought not.* They are such as cast not an eie vpon their owne faults, but are alwaies discouering the sinnes of others, with itching & Athenian eares. I may rightly compare these people in a common-weale, to a loose tooth in a mans head, which is both troublesome and vselesse. Or if you will, they are like *Ants* vpon a mole-hill

1. Tim. 5. 13.
 ἀλλὰ οἱ ἐκείνοι,
 Non solum verbosae, sed & curiosae, id est, inuestigantes aliorum facta & negligentes sua, & studentes aliquid semper audire. Anselm. in loc.

hill, which busie themselves in a needlesse and vnprofitable action: and indeed these are the very confusion and incendiaries of a Christian world: all their labour is to handle the sores of others; & they take as much delight in reproofe, as the *Carter* doth in his whip, who is neuer well, but when hee heares, the lash. Their words burne in their mindes, as an vnthrifts mony in his purse: and like an arrow in a dogs side, they are neuer well till they are out. These may fitly bee resembled vnto a cloud, which being possessed with hot exhalations, is so weak that it cannot containe them: and so they breake forth to the terrour of the world. Thus, this kinde of people, through the weaknesse of their minds, & imbecillity of gouernment can keepe nothing that is in their heart, but like *Solomons* foole, *they utter all that is in their minde;* though it bee to the mischiefe and destruction

Prov. 29. 11.

destruction of them that liue by the,
 according to that of Solomon. *An* PROV. 11.9.
Hypocrite with his mouth destroyeth בפה הוֹרֵג יִשְׁחָרֵץ רֵעֵהוּ
his neighbour: yea oftentimes wee
 shall finde that men of affinity, and
 neere acquaintance, will much de- In ore hypocri-
 ta corrumpet so-
 dalem suum.
 Ier. 12. 6.
 generate in this kinde. *Jeremie* com-
 plains of this treachery in his time;
 and so doth the *Prophet David*. *It*
was not (saith he) *mine enimie that*
reproached me, then I could haue PL. 55. v. 12. 13.
borne it: neither was it he that hated
me that did magnifie himsele a-
gainst me, then I would haue hid my
face from him. But it was thou O
man, mine equall, my guide and mine
acquaintance. And *David* in another
 place, compares such kinde of peo-
 ple to *Bees*, now a *Bee* we know hath
 hony in her mouth, and a sting in
 her taile: we shall see them come to
 vs with a superficiall and outward
 show of vnfaigned loue, with as great
 a complement, as if they would at
 once prostrate their soules & bodies

2 Sam. 20. 9.

Psal. 28. 3.

to our good and welfare. And the words of *Isab* to *Amasa* shall bee at their tongues end, *Quomodo vales? Art thou in health my brother?* And yet mischief is in the heart; & they can no more hold their tongues, thē he his hands, though it bee to the wounding & destruction of a man. Now the best way to deale with such impostors is, to answer them as the sicke *Hen* in the *Fable* answered the *Cat*, who asking how she did, replied againe, better if you were farther off from me: better it is to want such friends, then to be betrayed by their pretended friendship. Or at least it is good to put no trust in a friend, nor confidence in a counsellour: wee liue in the worst times, in the last part of *Nebuchadnezers Image*, the feet whereof are constituted of iron and clay, the last times of the world, wherein men are possessed with vnnaturall, iron and stonie hearts. So that they shall betray one another

another and hate one another. The Mat. 24. 10,
 father shall bee diuided against the
 sonne, and the sonne against the fa- Luk. 12. 53.
 ther: the mother against the daugh-
 ter, the daughter against the mother:
 the mother in law against the daugh-
 ter in law, and the daughter in law
 against the mother in law. Now
 where there is this want of a good
 nature, there wee shall finde the vn-
 friendly loosenesse of trecherous
 tongues, which is abominated of
 God and man: and though wee
 finde some, and the most, to haue as
 long cares, as they haue wide Auriculas Mide
quis non habet?
Per, Sat.
 mouthes; yet withall wee may per-
 ceiue, that such men are generally
 hated, and as some loue treason, yet
 all hate the traytour, so many will
 desire to heare of the faults of others
 yet withall they will hate the condi-
 tion of the relator. Therefore wee
 are aduised not to declare other
 mens faults, neither to friend nor
 foe, and if the sinne appertaine not

vnto

Ecc1.19. 8. 9.
Ecc1.25.10.

Prov.17. 9.

1. Thef. 4. 11.

Ioh. 7. 10.

unto thee, reveale it not, for hee will
harken unto thee, and marke thee, &
when he findeth opportunity he will
hate thee: if thou hast heard a word
against thy neighbour let it die with
thee: for as Solomon speakes, He that
couereth a transgression keepeth loue
but he that repeateth a matter sepe-
rateth very friends, and it is better
with S. Paul, to study to be quiet, and
to doe our owne businesse. And whe
relations of others shall be told vnto
vs, not to bee like *Malchus* without
the right eare, and onely heare with
a sinister and left eare, with a criti-
call and hypocriticall eare. But let
vs care as little to heare such asper-
tions, as wee will to heare the clocke,
when wee care not for the houre:
then shal we obtaine fauour of God
and man, and retaine quietnesse and
tranquility in our own foules.

Cause the third.

The third
cause is Envy.

Now the last cause of this vnkinde
and discourteous reproofe, is *Envy*
and

and *Malice*, which maketh men like fiery *Salamanders*, and raging *Seas* towards their neighbours: they reprove to bring men into disgrace and ignominie: their end is not to heale the sore, but to vncover the wound, and to leaue an vnfighly scarre of discredit behinde them; & sometimes they drawe at nothing but sound and solid flesh: & instead of pulling out the mote from their brothers eye, they pull out the eye it selfe; or if by chance they doe any good, with *Belzebub* they cast out *Diuelles* through the *Prince of Diuelles*. They behaue themselves as if they had dranke of *Marah*, *Massah* and *Meribah* bitter waters, or as though they had filled themselves with the waters of strife, as *Behemoth* with *Iordan*: yea they carry themselves with such a *Cythian* and barbarous austerity, as if they were hewen out of *Caucasus*, & were nourished with the milke of *Tygres*: that

Exod. 15. 23.

Exod. 17. 7.

Gen. 9. 22. B

2. Tim. 3. 3.
 διαβόλοι
 criminales.

2. Tim. 3. 11.
 διαβόλοι,
 detractores.

a man may as soone get water out of a flint, or oyle out of a stony rock, as mild and curteous words from their mouths. These are borne of the cursed seed of *Cham*, delighting in nothing so much as to vncover the nakednesse of others: or rather indeed borne of the *Diuell* himselfe, whose name is *Diabolus*, a defamer, as the word in the *Syracke* tongue, in *S. Mathewes Gospell* doth import, expressed by the word *divulgator*, a publisher of infamous reports; so that hee which lightly conceiues a reproach against his neighbour, either for giuing it himselfe, by misconstruction, or credulously receauing it vpon the report of others, is nothing else but a *Diuell* in *Syracke*. And therefore *S. Paul* affirmes, that in the last times there shall be men *Diuells* false accusers, euill and reproachfull speakers. And in another place hee speaketh of women *dinells* in regard of their
slanders

slanders and detractions. Whereby
 he shewes the neere vnion betwixt
 a calumnious reprobuer and the *Di-
 uell*, for as the *Diuell* by his accusa-
 tions of man to God strives to o-
 verthrowe all his happinesse ; so
 these men by slanderous aspersions
 and accusations (being as powerfull
 in them , as the blasts of Rammes
 hornes before the walls of *Ierico*)
 doe strue to lay all the power and
 strength of other mens vertues le-
 vell and euen with the ground at
 one vtterance, and by their bitter re-
 viling putrifie the sweet ointment
 of a mans good name. Yea the good
 name of a man, which is *better then*
pretious ointment. Thus they proue
 most malignant and unluckey Pla-
 rets to their neighbours where they
 liue ; so that a man may with more
 safety play at the hole of an *Aspe*,
 and handle a *Cockatrice*, then fall in
 to the hands of these men: whom I
 take to bee the vncleanest *Leapers*

Iosh. 6. 10.

Eccl. 10. 1.

Eccl. 7. 1.

טוב שם

בשמן

טוב

Psal. 5. 9.

Sen de ira l 3.
cap. 38.

that euer fore ranne vpon, most worthily deseruing the vsage of *Paricides* at *Rome*, who were sewd vp in to a male of leather, and cast into the Sea, so that neither water nor ayre, nor element of any other kind could once approach vnto them. Yea I say, they are most vnworthy to liue, moue, or haue their beings. These are the sonnes of *Cain* and *Abaddon*, yea a brutish spurious and adulterate offspring, whō the *Prophet Dauid* reports to haue *no faithfullnesse in their mouth, their inward part is very wickednes: their throat is an open sepulchre*, from whence comes this *abyss of oueris*, rotten speech, ascending from an internall putrification. The best way for vs to reprove such reprovers, is to say to them as *Cato* said to *Lentulus* when hee had vttered his stomacke in his face. *Lentulus* they are deceiued that think thou hast no mouth. And with faire and gentle words to silence

lence them if we can. For in this case
 sometimes (as the old prouerbe is)
 it's good to please a knaue: and to
 doe to him as *Aeneas* to *Cerberus*,
 who is reported to cast a sweet mor
 fell to that *Hell-hound*, because hee
 should not barke at him. Here it is
 good not to giue *Quid pro quo*, ray-
 ling for rayling, and rebuke for re-
 buke, to these cursing Shimei's, and
 dead dogges, least the storme of re-
 proach in an enimie, and the waues
 of discontent in our own selues, doe *Aug. Sermon. 3.*
 so trosse the ship of our soules, that it *in fest. Epiph.*
 dash vpon a rocke, and so be cast a-
 way. Also when wee our selues are
 to reprove any, let vs doe it with the
 greatest clemency wee can inuent,
 with a friendly, brotherly, and a fa-
 therly affection, free from a peeuish
 and enuious disdaine; handling the
 fores of others, as if they were our
 owne, with as Christian and *Aposto-*
like compassion as *S. Paul* did, *who*
is weake, and I am not weake? Who *2. Cor. 11. 30.*

At pater ut gna-
ti, sic nos debe-
mus amici, si
quod sit vitium
non fastidire,
Hor.

Luk. 19. 41.

*Qui iustis sup-
plicia illachri-
mauit etiam &
ingemuit.*

Judg 7. 22.

is offended, and I burne not? bring-
ing pittie in our eyes and hearts,
when we chance to see the falls and
infirmities of others. As our *Savi-
our Christ* who in compassion to *Je-
rusalem* is said to weepe ouer it. Let
vs bee like *Vespasian* who would
weepe and groane at necessary exe-
cutions of law. Yea let vs imitate a
wise and mercifull *Chirurgian*, who
setteth and restoreth a limme dislo-
cated, to his proper place, with as
little paine as may bee to the party.
Let *Tygers* in the Forrest bee cruell
towards their companions, let them
bite and be bitten, deuoure and bee
deuoured of one another, let *dogges*
grinne, and *Vnicornes* push with
their hornes; let *Scythians* and *Ca-
nibals* bee cruell and eat the flesh of
men. Let *Midianites* and *Philistins*
sheath their swords in the bowells
of each other. Let them forget the
loue of the Lord, that the God of
heauen may forget his mercy to-
wards

wards them ; let such reprobate
 mindes carry to their graues, and to
 that bottomlesse *Abyss*e of hell and
 confusion, that marke and character
 of euerlasting reprobation, that the
 spirit of God hath engrauen vpon
 their browes and foreheads, that
 they are false accusing diuels, and
 men of a fierce and sanage dispositi-
 on: but let euery one of vs that
 beares any part of Gods heauenly
 image, who is *Father of mercy*, and
Prince of peace, and rich in *mercy*
 vnto vs, be like minded to others, &
 giue *mercy for mercy*, *grace for grace*
patience and long suffering, with a-
 bundance of brotherly kindnesse, do-
 ing all things in charity, and let vs
 put on as the elect of God, holy and
 beloued, bowels of *mercy*, *kindnesse*,
humblenesse of minde, *meekenesse*,
long suffering, *forbearing one ano-*
ther, and *forgiuing one another*.

2. Tim. 3.3.
 ὁδὸς ἀγαθῆς
 ἀνήμερος.

Isa. 9.6.
 2. Cor. 1.3.
 Eph. 2.4.

1. Cor. 16.14.
 Eph. 4.31.
 Col. 3.12.13.

Three arguments to moue vs
 to clemency,

F 4

Now

Three argu-
ments to moue
vs to gentle-
nesse,

- 1 First let vs search into the good parts of the party offending.
- 2 Secondly consider mans tractable disposition to good words, and withall his auersenesse to bitter speeches.
- 3 Thirdly let vs looke vnto our selues, what faults wee haue committed, what wee doe, and what wee may commit: & these cannot but moue vs in meeknesse of carriage towards others.

First Argument.

1 Argument
is the virtue
of the repro-
ved.

First let vs consider with our selues, what good parts and vertues we can finde in him that hath offended, and let those moue vs to clemency, considering that there is no gold but hath some drosse, and the best men haue their faults. For as a moderne diuine saith, euery one is once a foole, & doth that perhaps in one fit of his folly, which hee shall haue leasure

leasure to repent of, as *Noah* in one Gen. 9 21.
 houres drunkenesse vncovered those
 secrets, which were hid fixe hun-
 dred yeares before, the world is
 herevpon ready to call in question
 all his former integrity, and to ex-
 clude him out of the hope of any
 further amendment. But seeing God
 hath giuen vs two eyes, the one
 should be busied about the present
 fault that we see, with a detesting
 commiseration, the other about the
 commendable qualities of the offen-
 der: since the heart hath no window
 made to looke into it by the Creator
 thereof, but is reserued vnder locke
 and key for his owne view: I had
 rather wrong my selfe by credulitie,
 then others by vniust censures and
 suspitions.

Second argument.

Secondly consider mans propen-
 sitie to good wordes, and his in-
 disposition to rough speeches; the
 minde of man is naturally stub-
 borne

ally Mans pro-
 pensitie to
 good words,
 & contra.

*Natura contu-
max est, humi-
nus animus (e-
quitur porius,
quam ducitur.
Sen. de cle. lib.
1. cap. 24.*

*Nullum animal
est moratius ho-
mine, quodq;
arte maiore
trahitur debet.
Sen. de clem.
Trium est illud:
Generosus est
hominis ani-
mus, magis du-
citur quam
trahitur.*

*Plus itaq; profi-
cit amica cor-
reptio, quam
turbulenta ac-
cusatio. Amb.*

borne, and rather followeth with willingnesse then will bee led by harsh meanes, and a minde overweighed with the violence of passions, will scarce admit the freedome of reproofe which reason might warrant. For there is no creature more waiward then man, nor which ought to be handled with more art, and wee shall finde reproofe like vn-
to the *Sunne* and the *storme* in the *Fable*; if it be milde and comfortable, like the *Sunne Beames*, it makes a man cast off his cloake; but if it be turbulent & stormie, it causeth him to wrap it more close about him, a gentle and louing reproofe makes a man cast away his transgression, but violent & tempestuous words cause him more to cleaue to sinne: for when a sweete and louely nature is wildly handled, it makes a man not only to hate and detest the *Satyre*; but by accident, it possesseth the mind, with a more fierie and fur-
ous

ous disposition, then that which comes by nature, and this kind of visage, was a *Remora* or let to the *Galatians*, whereby they were rather prouoked and stirred vp to hatred and enuy, to snarling and biting at the reprobuer, then to be bettered by reprehensions and reproofe, and we shall finde it farre better to vlc curteous and gentle perswasions, then to enforce by bad language & ill tearmes; for a seruile and violent constraint exasperates free spirits, and like *Sampsons foxes sets all on fire*, and maketh such as would bee reclaimed with the violence of sweete and seasonable words, euen to cast away shame, and perseuere in faultes. Therefore if euer wee make account to benefit any by reprehensions, let vs roote out these *fibras*, and rootes of bitternesse, and plante the hearbe *Philantropos*, or brotherly loue in our heartes, then may wee stay our mindes with a good

Gal. 6. 1.

Hinc autem
monemenda-
bantur peccato-
res. sed magis
ad odia & in-
uidiam, & ad
remordendum
prouocabantur.
Musc. in loc.

Iudg. 15. 4. 5.

Plin. hist. nat.
lib. 24. cap. 19.

good perswasion to better the re-
proued.

Third argument.

3 Argument
is to consider
our selues.

Thirdly if the two former will
not perswade to milde & gentle re-
prehensions, then let vs consider
our own weaknesse, calling to mind
what wee haue beene, what wee are
and what we may be.

1 What wee
haue beene.

Ti. 3. 2. 3.

Eph. 2. 12.

First let vs consider what wee
were and haue beene. This *St Paul*
would haue *Titus* to put his audi-
tors in mind of, that they should
speake euill of no man, that they
should bee no brawlers; but gentle,
shewing all meekenesse vnto all men,
For (saith he) wee our selues were
sometimes foolish, disobedient, de-
ceiuing, seruing diuerse lusts & plea-
sures, we were once without Christ,
and aliants from the common-wealth
of Israel, and were strangers from
the couenant of promise, and had no
hope, and were without God in the
world. Once likewise we were babes
and

and weake in grace, and in the heat of youth; and had much trouble & difficultie, in encountring and passing the vanitie of that age; & there was lesse probabilitie in vs of that good wee haue, then in them wee reprove, for which cause we haue no more reason, in a bitter reproofe, to vaunt our selues ouer our brethren, then the wall whereon the sun shines, (though it selfe base) should contemne the *marble* wall, because it is in some obscure place where the *Sunne* is not so powerfull: though in processe of time it may receiue more light and influence from the sunne then that doth. Take wee heed then, in our reproofe, wee haue respect to what we were at first ourselues, and what the reproofed may come to, for otherwise, if wee haue not a care, hee shall bee our iudge in conclusion, who at first was guilty to vs, and to our reprehension.

Secondly let vs weigh with our selues

Nobis erit index, qui erit ante nobis reus,
ad what wee are.

selues what we are for time present, namely so weak as not able to stand one hower by our owne strength & abilitie; but as *S. Paul* saith, *By the grace of God I am that I am*, & herein wee shall finde more cause of bewailing our owne sinnes, then ordinarily to controll the faults of others, we haue more need to breake open the steele gates of our owne breasts, wherein our sinnes lie hid-den, then violently to rush into the coffers of other mens infirmities: and to consider with our selues what sinnes wee haue of late mortified, before we strike our neighbour violently on the face, least it be said to vs as *Eliphaz* to *Iob*, *Behold thou hast taught many, and strengthened the weary handes: thy words haue informed him that was falling, and thou hast upheld the weake knees: but now it is come vpon thee, and thou art grieved, it toucheth thee and thou art troubled*, and let vs say with *S^c*

Paul

3 Cor. 15. 18.

Qui semetip.

sum aspici, non querit, quid in aliis frequenter reprehendat:

sed in semetipso quid lugeat: i. er:

Quod malum

hodie sanasti.

Sen, de ira lib. 3.

Iob. 4. 3.

Paul and Barnabas, Sirs, Why doe
ye these things? We also are men of Act. 14. 15.
like passions with you, for there is no
man liuing that can say of himselfe
as our Saviour Christ, which of you Ioh. 8. 46.
conuinceth me of sinne? But if there
bee any man, that in his owne eyes
seemes thus holy, let him cast the Ioh. 8. 7.
first stone at him that sinneth. How
 vnaturall then doe those deale,
 which beholding so much the faults
 of others, forgette their owne frail-
 ty and humane nature. What? are
 they not men as well as others? If Et quid sunt se-
 they will bee men and not beasts, ueri illi iudices?
 how vnhumane are they, who think- an non homines
 ing they can neuer sufficiently ag- & ipsi. Musc.
 grauate the sinnes of others, forget
 their owne transgressions? or if they Pulvere si le-
 doe remember them, write their dant scribunt,
 owne in the dust, and others in sed marmore
 marble. lesi.

Thirdly and lastly, let vs consider 3 What we
 what wee our selues may fall into. may be.
Consider thyselfe least thou also bee
tempted

Gal. 6.1.

tempted, this good vse did a *Father* make of another mans fall. He hath fallen this day, & I not vnlike to fall to morrow. And in another place he aduiseeth vs not in any case to iudge our brother, but rather, if wee canue to excuse him any way; but if wee can no way excuse him, (as he largely aduiseeth) then he would haue vs consider what such a temptation as our neighbours was, would haue wrought vpon vs, if it had had the like power against vs. Thus let vs when wee chance to see other mens infirmities, behold our owne faults, as when wee looke into the apple of another mans eye, wee may discern our owne eyes. But herein many may be taxed, who neuer grow into consideration with themselves how they may be tempted; so that sometimes it falleth out, that for their vnmercifulnesse to others, God giues them ouer to the shame of the same sinne themselves.

Others

*Ille hodie & ego
erag. Ber. Ser. 2.
de resur Dom.
Non iudices fra-
trem magis au-
tem excusa:
excusa intentio-
nem sopus non
potes, puta ig-
norantiam, pu-
ta subreptionem,
puta casum;
Quia si omnem
omnino dissimu-
lationem rei
certitudo recu-
sat, suade ni-
hilominus ipsa
tibi, & dicito a-
pud teipsum,
vehemens fuit
nimis tentatio.
Quid de me illa
fecisset, si acce-
pisset in me si-
militer potesta-
tem. Ber. in Cant.*

Others there are (and sometimes good men) who will strictly condemne that which themselves fall into. Thus it was with *David*, who when *Nathan* the Prophet made relation vnto him of one that had taken away a poore mans lambe, *Dauids anger was greatly kindled against the man, and he said to Nathan, As the Lord lieth the man that hath done this thing shall surely dye.* But when *Nathan* said to him thou art the man, then he was both ashamed and silent. Thus *Juda* hearing that *Thamar* had played the harlot, presently cries out, bring her forth and let her be burnt, but when she shewed vnto him, the *Signets and Bracelets & the staffe*, as testimonies of his owne abomination & filchinesse, then hee could not but confesse, that she whom he so rashly had condemned, *was more righteous then himselfe.* Thus when men haue heard relation of the faults of

G others,

2 Sam. 12. 9.

Gen. 28. 15, 16

others, and the odiousnesse of the same, they are ready on a sudden, to condemne them to the greatest iudgement they can thinke of; but when the same imperfections are laid to their owne charge, then they grow more remisse and mercifull, yea good men I say, oftentimes spare themselves in great offences, whereàs trifles in others shall haue *Summum ius*. Extreame right, extreame wrong, and though some times like the *moone* they are full of blots and imperfections, yet (according to the prouerbe) they will looke beyond the *moone*, and complaine against the least moat they behold in the *Sunne*, yea wee shall finde the most wicked men that liue, like barren rocks and mountaines, complaine of a fruitfull and fertile soyle, because here and there springes vp a thistle and a weed, and the cause is, men are giuen more to see into the faultes of others, then their

their owne. For euery man (saith
Æsop) hath a *wallet* hanging vpon
 his shoulders; the one halfe hanges
 vpon our breast, and the other halfe
 vpon our backe: the former is full
 of other mens faults, which we con-
 tinually behold: that part which is
 behinde, and loaden with our owne
 offences, wee neuer regard, nor cast
 an eye towards it, & by this meanes
 wee become vnmercifull towards
 others, & too sparing to our selues.
 Therefore to moue vs to pittie and
 commiseration in our reproofes to
 our brethren, let vs consider that ei-
 ther wee haue beene, are, or may bee
 as bad as they that sinne.

*Aut sumus aut
 fuimus vel esse
 sumus quod
 hic est.*

*The third circumstance in the man-
 ner of reproofing.*

Now the third and last circum-
 stance to be considered in the man-
 ner of reproofe is *Courage* and *mag-
 nanimitie*; as well as *wildome*, and
gentlenesse, we must haue the *Oare*
 of loue and the *Oare* of feare to

*3 Circum-
 stance in the
 manner of re-
 proofing is
 Courage.*

*Remum amari
& remum li-
moris, Plat.*

*Foriter suavis
suaviter for-
tis.
Iudg. 14 14.*

Iude. 23.

*Prodacera uba-
ra. Prodacere
verbera.*

*Two things
to be confide-
red in courage*

worke in the delinquent, by the im-
partiall courage, of a wise reprov-
er. Herein wee must be like the *Bee*,
which is not all hony, it hath a sting
also, and our reproofe must be tem-
pered according to the riddle of
Sampson; both strong in sweetnesse,
and sweet in strength, otherwise we
shall finde but little profit redownd
to our labours, for although loue &
faire meanes winne and recall some:
yet there are others that wee must
*saue with feare pulling them out of
the fire*, these must bee handled
roughly (as *Hagar* was) for as all
men sleepe not alike, so neither are
they to be wakened alike, to some
we must giue the breast, to others
the rodde; otherwise by sparing
we spill.

Our *Courage* must consist in two
things, First that we spare to reprove
the person of no man, when we haue
authority to reprove. Secondly
that we let passe no sin in the party
reproved.

First

First we must shew our true zeale and courage in reprovuing whomsoever wee see sinne. Herein we are bound to say as *Nathan* to *David*. *Thou art the man, as Elias to Ahab, It is thou and thy father's house that trouble Israel. Azaria rebuked Uziah. It pertaineth not to thee to burne incense.* *Afa* reprovued his mother. Yea wee must reprove *Father and Mother, and wife, and children and brethren and sisters*, be they never so deare, or neere vnto vs by the bonds of love or relation. Let vs not doe as many pusillanimous & effeminate spirits, who dare adventure to check an inferior, but to a man in power they dare not say as *Iohn Baptist* to *Herod*, *it is not lawfull for thee*, they will adventure perhaps to throw a stone at a *Dogge*, but to looke but a *Lyon* in the face they dare not. Some againe will not sticke to bee couragious in their reprehensions, but their rebuke shall

1 Property of courage.

2 Sam. 12. 7.

1 Kings 18. 18.

2 Chr. 26. 18.

1 King. 15. 13.

Luk. 14. 26.

Mat. 14. 4.

Dat veniam
cornis verat
censura colum-
bas lumen. f. 1. 1

Iob. 40. 23.

rather vpon vertue then vpon vice;
and so reprove where they should
cherish & maintaine, this is as met-
tell in a blind horse, & doth endan-
ger both his owne life, and the life
of him who should be his guide. It
is necessary that our reproofe should
be setled vpon a right obiect, and
then let it be in vs as powder to the
bullet, to offer violence vpon the
face of any sinner, and like the flam-
ing sword in the *Cherubims* hand to
keepe him from forbidden fruit.
Though a sinner swell with pride &
contempt, as *Behemoth* with *Jordan*;
if he be *Agag* let him suffer as well
as the poorest *Amalakite*. Let vs not
sticke to touch the hole of the *Aspe*;
and to lay our handes vpon the den
of the *Cockatrice*; then shall wee
shew our true valour indeed, euery
coward dares set his foot vpon a
poore silly worm, because it hath no
power to resist, but hee is the best
man that dares encounter where
greatest

greatest opposition is.

Secondly as wee must know our ^{2 Property of} courage in sparing the person of no ^{true courage.} man, so likewise in sparing the sinne of no person, we must deale as Saint *Paul* with the *Corinthians*, who nominates their sinne to them. *It is reported commonly that there is fornication amongst you:* wee must deale with our friends as the *Painter* dealt with *Alexander*, who painted him out curiously, yet with his scarre in his face, and *Clitus* that loued him best, condemned and reprobued his quaffing, (though for the manner he did it so vnadvisedly as it cost him his life). Thus must we spare no sinne wee see in others, but discover and make it manifest: Imitating the skilfull painter, who shadoweth a man in all his partes, and giueth euery peece his iust proportion: thus in our reproofe we must decipher out, and shew euery humour in the kinde: & as the *Chirurgion* that maketh the

1 Cor. 5. 11.

Mar. 10. 28.

*Qui timens
pro inimicis, irruet
super eos nix.
Pro 19. 25,*

Anatomic, sheweth as well the *muscles* in the heele, as the veins in the heart. So in our reproofing, we must faithfully and fully set downe the faultes of the party offending, that he may both see them and shunne them. *Let vs not bee fearefull to offend men*, whose breath is in his nostrills, but let vs feare God, who is able to cast both soule and body into hell fire, least (according to the old pro- verbe) whilest we feare the frost, we be ouerwhelmed with the snow for as Solomon saith. *The feare of man bringeth a snare, but who so putteth his trust in the Lord, shall be safe.* Here then are all such to bee reproofed who want courage in this christian duty. Especially *Ministers & Magistrates* who haue most authority to re- prove. It is a shame to see a *Mini- ster* stand like *Harpocrates* the *E- gyptian God*, with his fingers in his mouth when *Eabel* is building, and sinne

finne reacheth vp to the heauens.
 Shame it is that the *Magistrate*
 should not be such a man, as *Iethro*
 counselled *Moses* to make choice of;
a man of courage, fearing God, and
 whereas he is stiled *Go as sword bea-*
rer, not to weare it for a shew and
 for nought, hee doth not execute
 wrath vpon him that doth euill, but
 lets all runne at *Randum*, which way
 it will. Or if he doth any thing, there
 is no more life in his actions then in
 a child that is still borne. Yea the
Minister that should fight with the
 sword of their spirit, and the *Magi-*
strate with the sword of iustice,
 both of thē let the sword lye, as the
 sword of *Goliath* rusting behinde the
Ephod: and like the *Sword-fish*, they
 haue a sword but no heart; or like a
 cowardly *Gallant*, they carry a
 sword about them, but dare not
 drawe it, though their cause bee ne-
 ver so good and honest. Let me ad-
 vise therefore both *Minister* and
Magistrate

Exod. 18. 21.

Rom. 13. 4.

1. Sam. 21. 9.

Magistrate to put on courage as a garment vpon them, and though they should bee much opposed by sinne and sinfull men, yet let them with the *Horse* neigh at the Trumpet, and with the *Leviathan* laugh at the speare, and make difficulties whetstones to fortitude, let them conioyne and vnite their forces together, and say to one another as *Ioab* to *Abishai*. *If the Assyrians be too strong for me, then thou shalt helpe me: but if the children of Ammon be too strong for thee, then I will helpe thee.* Euen so if an army of sinners shall affront either *Magistrate* or *Minister*, let them conioine their power and courage, to the cutting downe all monstrous and prodigious outrages: then shall we see that sinne will not so abound amongst many, and the iudgement of God shall be preuented, frō falling down vpon vs all.

1. Chro. 19. 12.

CHAP. 4.

Instruction the first.

NOW in the third place, if the doctrine of reproofe bee so necessary and profitable. 1 Instruction is to keep our selues from reproofe.
This should teach vs that lesson of *S. Paul* to keep our selues blamelesse Phil. 2. 15.
and harmelesse, the sonnes of God without rebuke, in the midst of a crooked & perverse nation, amongst whom wee shine as lights in the world. And though we cannot but conuerse with sinners, and be beholders of the sinnes of others, yet let vs haue a care, that wee bee not infected with their euill manners. Let vs be like the bird *Trochilus*, that liueth in the mouth of the *Crocodile* and is not spoiled: like the *Salamander* that lies in the fire, and is not burnt

*Pisces in salo
nati & alii, sa-
lem tamen non
referunt. Lips.
canitant: lib. 2.
cap. 16.*

1 Ioh. 2, 20, 27.

Gen. 9, 22.

burnt, or like fish that liue and swim
in the salt sea, and yet tast not of the
salt. And the rather because as Saint
John saith, wee haue receaued *the*
unction of the spirit, now oyle
though it bee powred into other li-
quors, yet it swimmes on the top, &
keepees it selfe vnmixed. So though
wee cannot but mix our selues with
the world in naturall actions, yet in
spiritual affaires let vs striue alwaies
to swimme aloft, least the wicked
ones of this world (like cursed
Cham) behold our nakednesse, and
sport themselves at our shame: for
we shall finde them to make a small
fault in a professor to exceed in wic-
kednesse the greatest of their owne.
And so that sinne which was not ta-
ken notice of before a mans con-
version, will proue a great disgrace
and ignominie to him, in time of
his good conuersation. For as whe
a comely and delectable picture &
portraiture be cut or drawne out, it
matter-

mattereth not much how vneuen & knotty the bord be, wherevpon it is to be drawne; but when once the picture is finished and brought to perfection, then the least knot or blemish will seeme a great deformitie and disgrace to the picture. In like manner, though it bee not of so great importance and obseruation, our follies and errours committed in the old man: yet seeing God hath wrought the sacred impression of his holy spirit in our hearts, if wee walke inordinately now, and not according to the law of God, the lesser blemishes and imperfections of our soules wil proue more disgracefull and odious in the eies of the world, in regard wee haue the confused *Chaos* of nature in vs, transformed according to the image of God. But to keepe mee to my matter in hand; the best and safest way to keepe vs both from the sinnes of others, and from the aspersion of the
the

Proy. 4. 14.

Psal. 1. 1.

1 Argument
to dissuade vs
from ill com-
pany.

Suetonius.

the world, will bee to haue nothing to doe with the men nor their manners: but rather to take the counsell of *Solomon*, Enter not into the path of the wicked, and goe not in the way of euill men. I might lay downe many reasons why wee should neither walke, nor stand, nor sit with wicked men. But these few arguments may moue vs.

First such as wee commonly and frequently haue society with, such commonly we are our selues: therefore ordinarily to associate with wicked men, is a signe of a wicked disposition. And therefore the *Lacedaemonians* that they might the better vnderstand the quality and condition of their children, were wont to enquire what companions they linked themselves withall. And this vse of company and acquaintance did *Augustus* make, who being at a Combate, where there was a great company of people, amongst the
rest

rest, his two daughters *Julia* and *Livia* were present; who therevpon tooke occasion to marke what company resorted to them, to court and salute them: and seeing that graue *Senators* talked with *Livia*, & loose striplings, and riotous persons with *Julia*: hee therevpon knew the conditions & inclinations of this daughters. Thus may we take it for granted, that so long as a man doth commonly & frequently with a full consent of minde haunt the company of wicked men, that he is such a one himselfe. Therefore let vs resolute with *David*, *not to sit with vaine persons, nor to abide with dissembles*. Neither let vs bee partakers with them; *for though we were sometimes darknesse, yet now we are light in the Lord: let vs therefore walke as children of the light.*

Secondly keeping company with wicked men, doth not onely giue a man his denomination: but likewise

*Dulce quidem
dulci se adiunx-
it, amaraq; a-
maris.*

*Qui equo ani-
mo malis im-
miscetur, malus
est.*

Psal. 26.

Eph. 5. 7. 8.

*2 Argument
to dissuade vs
from ill com-
pany,*

it

Prov. 22. 25.

Gen. 30. 38. 39

it doth by a secret infusion of sinne,
wonderfully infect the soule of mā.
And hee that associateth with euill
men must needs *learne their wayes*.
Sinne amongst men is like the rot
amongst sheepe, its catching and in-
fectious. If wee sleepe with dogges
wee shall bee sure to swarme with
fleas, if we fly with *Ostridges* and
Pelicans wee cannot but haue a
tincture of their wild nature, and
like *Jacobs* sheepe, wee shall con-
ceiue and bring forth according to
the objects set before vs, yea though
before wee goe into wicked com-
pany, we may resolute not to partake
of their sinnes; yet the best men shall
finde it as impossible to frequent
ordinarily euill company, and to
returne from them as good as when
they went in, as for sheepe to liue
amongst bryars and thornes, and
not to leaue some of their woll be-
hind them, for the best men are like
wax, as apt to receiue the impressi-
on

on of sinne, as that of grace, and as those that goe into the *Sunne* become *Sunne* burnt, though they goe not for that intent. So they that goe into wicked society, become worse then they were, euen whilst they thinke not of it, euen as sore eyes doe infect the sound, whilst we expect no mischiefe at all. But some man may say, I may doe good to some which are bad, by going into their company; by my reprooves exhortations and good examples. I answer; It is a great hazard whether thou canst better the bad, but its ten to one thou keepst thy selfe from doing any good in meane time, and with *David* thou must refraine *thy tongue from good speech whilst the wicked are in presence*, for vngodly men will keepe others from godlinesse, as the dead carkales did the *Rauen* from *Noahs Arke*, and as the *Loadstone* cannot draw yron, if the *Diamond* ly by it:

H

fo

Prov. 13. 20.
Cum se clauit
lelos oculi, le-
dantur et in
multis corpori-
bus et in anime
nocent. Quid.
Obiect.

Answer.

Psa 39. 12.

Gen. 8. 7.

Corpora corpori-
bus inuicem
morta viciis.

for neither canne the soule of a chri-
stian be tractable to goodnesse when
ill company are present. Let vs not
thinke to imitate the *Grafter*
who ioynes good fruit to a *Crab-
tree*. Nor to be like the *Bee* the sweet-
nesse of whose nature, makes things
of another nature sweet. Let vs not
thinke the life of grace in vs, will
make them aliue to goodnesse, but
rather they being dead in sinne, may
kill our vertues. It is written of *Me-
zentius* the *Tyrant*, that he ioyned
dead bodies with the liuing, but the
dead did not reuiue by the liuing,
but the liuing putrified by the dead.
Therefore seeing euill company is
so dangerous and infectious, let vs
doe like the *Swallowes* who durst
not come within *Thebes* because the
walls were so often beseiged: Let
vs not put on winges to fly into
such company, whose manners
proue continuall enemies to our
soules, but when wee haue to doe
any

any thing with them, or by them, let vs doe as the *Egyptian dogges* at the riuer *Nilus* for feare of the *Crocodile* who lap and runne, not making any stay by them least they should be deuoured. In like manner let vs be chary how we come into the company of wicked men, least whilest wee intend to reprove and better them, wee our selues are reproued and made worse.

And we are bound in duty not only to keepe our selues out of the company of euill men, & from their infection; but likewise as occasion serues, to condemne and reprove their wicked behatiours; and as euery *Bee* hath a sting to rouse vp the *Drone*, and if any be nastie and vnwhollome, to make them mundifie and cleanse themselves: So euery Christian must haue a tongue to raise vp the sluggard, from his sinne, for as *Solomon* saith *The words of the wise are as goades and pricks in* EccL. 12. 11.

the side of the sluggard, therefore let the father deale with his children, the master with his seruants, & one friend faithfully with another. But some man may obiect and say, I would willingly reprove such and such a friend, but I know not how he will take it, and so happily I may loose my friend and my labour at once. I answere. Neuerthelesse thou must performe thy christian duty, and leaue the euent to God, who hath the hearts of all men in his hands, and can turne them as the waters; and withall let vs consider the saying of *Solomō*. *He that rebuketh a man, afterwards shall finde more fauour, then he that flattereth with the tongue*, besides if wee should loose a friend by our wise & holy rebukes, wee shall bee sure to finde a friend of God, and howsoever it shall fall out that the reprovved shall not take it in as good part, as it is giuen, yet it is berter for vs and him

Obiect.

Answere.

Prov. 28. 23.

him, that wee should suffer his anger and displeasure, when his sinne and destruction. Or if wee can doe him no good by our rebukes, yet wee must reprove him: and indeed God requires not at our handes the cure of the partie wee deale with, that must bee wrought by his owne hand and mercy; only wee are commanded to haue a care ouer one another: *Christ* like the good *Samaritan*, requires the seeing to the mā, he himselfe will pay for his cost, and heale his person. Therefore let euery man resolue with that *Heathen Diuine*. I dare make so bold, as to tell a transgressor of his faults, if I cut not away his vices, I will notwithstanding inhibite them. And that our reproofes may the better take impression in the heartes of the reprovied it is very requisite that wee keepe our selues vnsportted of such sinnes as we gainsay in others, by which meanes wee shall bee sure

Luk. 9. 33. 34.

*Audeo peccanti
mala sua offendere,
vitia eius
si non excidero,
inhibebo Sen.*

to conuince the conscience of the sinner, of the errour of his actions, which wee by an holy and heauenly contrariety doe contrary, and indeed this is the best reproofe of all, when by a contrariety of carriage wee make manifest the sinnes of others, reforming our selues first, and then endeauouring the good of others, and this is it which God requires of euery reproofe. But alas this course is contrary to the carriage of many, who practice themselves in the reformation of others, but seldom looke home to their owne waies: these are like vnto some of the *Galatians*, who would needs seeme better then others, who being themselves carnall would with much seueritie condemne those which sell mecrely of infirmity, these men haue eyes with double balls to see with, and stand out of the head, nearer to other men then to themselves, staring at faultes com-

*Charitas enim
ordinata esse
debet, ut homo
prius curam sui
ipsum habeat,
einde proximi,
Stella.*

*Qui ceteris
præstantiores
videri volebant
cum assensu &
ipsi carnales,
magna seuerita-
te mordebant
ac damnabant
eos qui per in-
firmiorem de-
linquebant
Mus. in Gal.
6.1.*

committed abroad, but blind as *beetles* to behold their owne corruptions: and so they reprove the smaller offences of others with greater of their owne, and thus according to the Prouerbe vice corrects sinne. *O maior tandem parcas insane minori Horat. lib. 2. Sat. 3.*

These men are like vnto the *Ibis*, a great birde in the cittie of *Alexandria* in *Egypt*, which was kept only to deuoure the garbage and offall, and to cleanse the streets, but shee lest of her owne filth and beastlinesse, more noysome behind her, thus many will controll the faylings of others, with greater impurity & impiety of their owne, these men seldome doe good, but rather hurte to them they reprove, they doe as it were put their durtie fingers to wipe out the moat they behold in the eye of their brother, which rather causeth the eye to perish, then helps the sight. Therefore I will striue first to cast out the beame out of mine owne eye, that thereby I

*Iratos irati
ipsum oburgant.*
Plut.

*Mala mens ma-
lum animam.*

may more clearly see to cast the
 mote out of my brothers eye: I will
 first learne to hate and forsake mine
 owne sinne; before I sharply re-
 proue it in another; least that speech
 of our *Sauour*, bee applied to me as
 to the *Pharisee*, *Thou hypocrite first
 cast out, &c.*

Mat 7. 5.
 Luk. 6. 41.

Instruction the second.

2 Instruction
 to suffer re-
 proofe.
 Heb. 13. 12.

Mat 9. 39.

2 Sam. 12. 13.

1 King. 18. 17.

This also in the second place may
 aduise vs to *beare the word of exhor-
 tation and reproofe*, and to endure a
 memorandum for our miscarriages,
 and if a friend shall strike vs on the
 one cheek with reprehension let vs
 be so farr from resisting, that wee
 rather *turne to him the other cheek
 also*. It was the wildome of the *Pro-
 phet* to submit himselfe to the check
 of *Nathan*, and to yeeld his necke
 (as it were) to the blocke for his ini-
 quity: he serued not *Nathan* as *Ahab*
 serued *Elijah*, who held him for the
Daguer of the land and troubler of
Israel, because hee told him of his
 finnes

finnes: neither vsed him as *Ieroboam* did the *Prophet* of *Judah*, cause his seruant to lay hold on him: neither tells him hee is a *Prophet* as well as himselfe, and therefore *Medice cura teipsum. Physitian* heale thy selte; Luk. 4. 23. but he quietly submits himselfe vnder the censure of the *Prophet*, and the rod of God, to doe what hee would with him. Thus ought we to behaue our selues when wee are re-
proued: not with wicked and gain-
saying Spirits, be more outragious when we are told of our faults; but rather take occasion thereby to further our selues in goodnesse: and though in part wee bee in the right way, yet let instruction & reproofe be vnto vs, as the winde to a ship, rather make vs goe faster though we haue already the tide. Let vs thinke our selues more bound to a faithfull friend, that wisely reproofes our faults, then to all the adulterous flatteries, and *Syrens* songes, of such as
shall

Eccl. 7. 5.

Prov. 27. 5. 6.

2. King. 9. 30.

shall sooth vs vp in our iniquities; knowing that the corrosiue which healeth with paine, is better thē the sting of the *Serpent* that killeth with pleasure. And as *Solomon* saith. *It is better to heare the rebuke of the wise, then for a man to heare the song of fooles. Yea open rebuke is better then secret loue, and faithfull are the wounds of a friend, but the kisses of an enemy are deceitfull.* And indeed there is more hope of good, in that man that will take well the corrections of a faithfull friend, then of him who will swallow downe the sugared words of a perfidious *Parasite*; who only layes healing plaisters to the sore, to skin it aloft, when there is more need of corrasiuues to eat out the dead flesh that is within; thus whilst their speeches are faire like *Iezabel* vnder painting, and their mouthes seeme to be full of *Nectar*, yet the gall of bitterness is in their hearts, and they are deceitfull in all their

their waies. Therefore when our friend shall tell vs of our faults, yea though hee doe it with the more sharpnesse, yet let vs freely and willingly beare the same, though hee burne our sore, or lance our wound, yet let vs vndergoe it with patience in our selues, and loue to the Physician of our soules. Let vs strive to compose our minds to a good docility and morigerous tolleration, that no wise obiurgation & chiding proue bitter to vs, but those corrections which breath humanity and clemency, and arise from a placid & beneuolous minde, let vs receiue them louingly and beare them patiently, resolving with the Prophet David. *Let the righteous smite mee it shall be kindnesse, and let him reprove me, it shall be an excellent oyle, which shall not breake my head.* But some man may object and say, that he that reproveth him doth it out of malice, and therefore why should he

*Medicum & vrensem & se-
cantem diliga-
mus, Amor.*

Ps. 141. 5.

Obiect.

hearken to his reprehensions? I
 Answ. answere, though hee should fayle in
 the manner of reproofe; yet let vs
 make the best vse we can of it, and
 though he that reproveth, aimes at
 our discredit and ignominie, yet let
 vs strue to conuert it to our good:
 as hee that would haue smote *Iason*
 to the heart, by accident opened his
 impostume and saued his life. Or as
Achilles, who when hee wounded
Telepheus, with the rust of that speare
 which should haue killed him; hee
 was cured. Thus let vs strue to cō-
 vert the mischieuous end and intent
 of an enuious reprover, to the good
 and conversion of our owne soules.
 And make the malicious aspersions
 of our enemies to be as thornes and
 briars in our way to keepe vs from
 the forbidden pastures of iniquity
 and transgression. But some man
 may further object and say, hee that
 reproveth me is as bad as the worst;
 and why should I be guided by him
 that

*Vna eademq;
 manus vulnus
 apertq; tulit.*

Object.

that cannot gouerne himfelfe? I an-
 fwere this is a foolish & fimple pre- Anfw.
 tence and excuse to keepe a mans
 beloued finne; this is as if a man
 fhould refufe fome foueraigne me-
 dicines, becaufe the *Physitian* is ficke
 of the fame difeafe; how fimple is
 that man that will refufe the phyfick
 of him that cannot cure himfelfe?
 Would not the *Lord* haue been an-
 gry with *Noah*, if hee had wilfully Gen. 6. 14.
 reiected his owne fafety in the *Arke*,
 becaufe the men that built it were
 drowned themfelues? And fhall we
 reiect the good aduices & reproofs
 of a friend, or the minifter of Gods
 word, becaufe his life is not fo good
 as he defires it and thine? But know
 thou this whofoeuer thou art, that
 though his life be neuer fo bad, if his
 reprehensions be not followed, they
 will be of fufficient power, to con-
 demne thee at the day of Chrift,
 though he that reproues thee stan-
 cheth not the iflue of his owne cor-
 ruption.

Re.

Reproofe the first.

1 Reproofe to
such as will
not suffer re-
buke.

Here then are to be reprov'd all
such as will not beare a reprehensi-
on vpon faults committed, but de-
light altogether in faire words and
flatteries, they make reproofe the
only choake-peare they can take,
though it be neuer so seasonable &
iust, they are rather exasperated a-
gainst the reprov'r, then amended
by reproofe, these are like a *Canon*
that is overcharged, whē the match
is put to it; which will either recoile
or burst, so that it proves dangerous
to the *Gunner*, if it cost him not his
life: so that a man may say to them
as *St Paul* said to the *Galathians*.

Gal. 4. 16.

*Am I therefore become your enimie,
because I tell you the truth? & when
we shall come to cast out Legions of
fowle spirits out of their hearts, they
will reply, what haue we to doe with
thee, Iesus thou sonne of the most high
God? yea let the reprov'r bee Ma-
gistrate or Minister, they will ob-
iect*

Mar. 3. 7.

least malice as *Ahab*; or pride & ambition, as *Corah* and his company, yee take too much upon you. Or as one of the *Hebrewes* to *Moses*, who made thee a Judge? Some goe farther with *Ahab* to imprison. And some with *Herod*, could find in their hearts to cut off *Iohn Baptists* head, and take away their liues. Yea most men we shall finde like *Marcus Antonius* wife, who would haue worne *Tullies* tongue in her hat, because he reprobued the faults of her husband. These are like the Horse and Mule, without vnderstanding; let a man feed them all his life time, and no resistance is made, but when their keeper comes to let them blood, to drench them, or meddle with their fores (hauing no reason to apprehend their owne good) they strinue to mischiefe him, that only aimes at their health; and some horses there are againe, which being travelling, if they be spurred, they sling about them

Num. 16. 3.

Exod. 2. 14.

A. 7. 27.

Mar. 6. 27.

Psal. 32. 9.

PROV. 13. 1.
PROV. 15. 10.

them rather then mend their pace. Thus wee shall finde many behaue themselves, when they are reprovued, tell them of their faults, and strive to restore them from the distemper of their soules, and they wil inhumanely resist, and brutishly oppose those good motions. and exhortations, which tend to the good of their soules. For as *Solomon* saith. *He that hateth reproofe is brutish. And correction is grievous to him that forsaketh thy way.* These men deale with them that correct their faults, and shew them their imperfections, as the *Ape* with the looking-glasse, who beholding therein his illfavoured face and feature, strives by all meanes to breake the glasse wherein he seeth himselfe. A faithfull and wise reprover is like a looking glasse wherein a man may see his spirituall faults and blemishes, a disobedient and stubborne heart is like vnto the *ape*, who strives not to mend his faults

faults, but labours to breake the
 glasse, that is, to mischiefe him that
 laieeth his faults open before his face,
 and this peruersnesse of mind send-
 eth many soules to hell, *For he that*
hateth reproofe shall dye. How many
 then shall shake hands with death Prov. 29. 1.
 and destruction, who being great in
 place, & estate, are like vnto *Mount*
Sinai, which may not bee touched; Psal. 125. 1.
 but he that telleth them plainly of
 their faults, is counted presumptu-
 ous; he that calleth a waterish swell-
 ing the *dropsie*, or an angry humour
 the *Gout*, is thought now a daies vn-
 mannerly, as though men were born
 to feed the humours of great ones:
 in reproofing men of inferiour ranck
 we shall finde reprehension like the
 slaying of a beast, the skinne goes
 from the body with much ease, and
 little labour; but when wee handle
 great men, wee shall finde reproofe
 sticke at the head, and from thence
 the skinne of sinne, as of a beast will
 hardly

hardly be drawne. And this is the reason why great men are *Venison* in heauen, a rare dish seldome seen.

The second Reproofe.

Gen. 4.9.

Heb. 10. 24.

Phil 2. 4.

*Id est, ea que
pertinent ad u-
tilitatem aliorum.
Anselm, in loc.*

Here I may also checke another generation of people, who if they looke to their owne carriages, they respect not how others demeane themselves. But are ready to say with *Cain*, *Am I my brothers keeper?* And what haue I to doe with him? Let him looke to himselfe if he will. VWhereas *S. Paul* wisheth vs to consider or obserue one another. And to looke not every man to his owne things, but every man also on the things of others; so farre forth as they concerne the good and benefit of our brother. And so it falleth out often times, that wee are more beholding to our foes and enemies, then to our friends & kindred, who pretend much loue to our persons, but are too sparing to our sinnes; with them they will haue nothing to

to doe, or if they haue, it shall be rather to make and maintaine a vice to be a vertue; like the *Fox* in *Aesops Fables*, who said the *Crow* was a faire bird, and had a pleasant note. Yea this want of reproofe may bee condemned much in *Magistrates* and *Ministers* themselues, especially if they should exercise this good office vpon such as haue relation to them, or they that are any way a gaine and profit to them; they can peradventure handle zealously the faults of inferiours, or it may be the inferiour faults of great ones; but if they should light vpon that sinne which chiefly liues and raignes in them, then they growe remisse and slacke handed, and rather sooth vp the same with faire words and sugered speeches. These are like the fierce *Mastine*, that will barke and bay till his chaine cracke at a stranger, and if he chance to come within his reach, he will fly in the face of

Prov. 28. 41.

Act. 28. 27.
Gen. 38. 14.

him: but if it be his master that hee sees come, then his barking is turned into sawning, because he knoweth his master useth to giue him crusts and bones to feed on. Thus many will offend for a bit of bread; and for feare of a checke or inconvenience from him that is reprov'd. And wee shall also finde that couetousnesse is a great cause of this defect, as well as feare, because sometimes it falleth out that men are made rich by the sinnes of others, and this makes them like the Fox hunting after his prey, which wakes with his eyes shut; they see not, and yet see, they are wilfully blinde, *having closea their eyes least they should see;* with *Thamar*, they muffle their eyes and will not see, and all because the sinnes of others bring advantage to them; I would this fault were not too commō amongst the *Courts* of this *Nation*, and *Magistrates* of the Land, who like vnmercifull

mercifull *Chirurgians* keepe the wound raw, which they might seasonably heale: and all for their own gaine and advantage. Yea I could wish that every man in his place would deale faithfully and plainly with the faults of others, not fearing the person or face of any man. I would men would condemne the finnes of others as plainly, as the *Franciscan Frier* did *Pope Sixtus* the fourth, who came to be *Pope* frō the same order. Who seeing the *Frier*, shewed him a great treasure of mony, and said vnto him. *Frier*, I cannot say as *Peter* did. *Silver & gold haue I none*. No more can you say (saith the *Frier*) as *Peter* said to the man that was sicke of the palsie, *Arise and walke*. If wee durst thus behaue our selues, and that to the greatest, surely wee could not but bring forth some reformation from our good endeauiours. And for our better encouragement, not to dis-

Act. 3. 6.

Prov. 24. 24. 25

semble with any, but to deale faithfully with all, let vs consider the words of Solomon. *Hee that saith to the wicked thou art righteous, him shall the people curse, nations shall abhorre him. But to them that rebuke him shall be delight, and a good blessing shall come vpon them.*

CHAP. 5.

*Arguments to perswade vs to re-
proue the sinnes of others.*

*First Argument the guilt
of Sinne.*

1 Argument
to moue vs to
reproue sinne
in others.

IF we reprove not sin in others, we make our selues guilty of the same sinne, for the neglecting any duty which is commanded, displeaseth God as well as the committing of sinnes prohibited, *Curse yee
Meroz,*

Meroz, saith the Angell of the Indg 5.23.
Lord, curse yee bitterly the inhabi-
tants thereof; not because they
fought against the children of the
Lord, but because they did not assist
the Lord against the mighty, and we
are as well liable to the curse of God,
for not helping the lord against sin,
as they that really transgresse the
law; vice & vertue are contraries
which haue no medium, & therefore
in subiecto capaci, the absence of the
one must of necessity argue the pre-
sence of the other, so thē he that hath
authority to reprove sin, is guilty of
it, if he strike it not vpon the face with
a seasonable rebuke, and if a man
neither lye nor sweare himselfe, yet
if he suffer it in others; the sinne is *Qui ferendi po-*
his owne, as in the Common wealth, *testatem habet,*
and our lawes, the accessary is as *solus in culpa*
well guiltie and lyable to punish- *est, si culpa non*
ment as the principall: So in Gods *feritur Ber.*
Consistory, the not corrector as well *Amici vitia quā*
as the law-breaker is both guilty of *fert, facit sua.*

Leuit. 5. 1.

Ezeck. 33. 7. 8.

the sinne and subiect to the same reward. For if a soule sinne and heare the voice of swearing and is a witnesse, whether hee hath seene or knowne of it, if he did not utter it, then he shall beare his iniquity, and therefore the Lord admonisheth the watchman to blow the trumpet, and warne the people from the Lord, otherwise if hee warned not the wicked man from his way, the wicked man should dye in his iniquitie; but God would require his blood at his handes. Now euery one in this case must be a watchman ouer his brother, to prohibit and rebuke sinne in him; otherwise his brothers blood shall be required at his handes. And thus it was in ancient times amongst the Heathens themselues; for the Lacedemonians vsed to punish him that did not reprove the fault of another, with the same punishment that was due to the offender himselfe, and thus wee see the sinne of another

another man, by our silence may become our owne: and therefore the word *mum* in *English* I take to be deriued from the *Hebrew* word מַמַּמ *macula*, a fault or blemish, so that in this kind to be mute or *mum* (as wee say) or to hold a mans tongue, is a sinne and transgression in the sight of God; and certainly shall not goe unpunished. Therefore if any man haue an eye to see sinne, let him discover it, if he haue an hand, let him plucke it vp; otherwise other mens sinnes shall bee enrolled amongst ours, and so with *Ely* wee shall not only breake the necke of the body, but that of the soule also, and make the curse of another mans sinnes light heauy vpon our selues. 1. Sam. 4. 18.

Second argument is charity towards the sinner.

Secondly the duty of loue and charity wee owe one to another, 2 Argument
bindes vs to this good office. In the to moue vsto
reproue sin,
old

Deut. 22. 1.

old law we are commanded not to see our neighbours ox, nor his sheepe to goe astray, and to hide our selues; but in any case to bring them againe vnto our brother, much more then are wee to reduce a straying soule into the waies of God, and good reason, for wee are all of vs fellow members of that body whereof *Iesus Christ* is the head, now we know members of a body are helpfull to one another; if the foot haue a thorne in it, the head stoopes, & the handes helpe to pluck it out againe.

Gal. 6. 1.

We are brethren as *St Paule* saith, Brethren if any one bee ouertaken in a fault, &c. fraternall and brotherly affection must be a spurre to pricke vs on to shew our loue in this action which indeed is a sure tryall & manifestation of the best loue, and on the contrary it's a cursed friendship and association which by a wicked taciturnitie and conniueance at sinne giues vp the soule of the sinner into the

Probatio dilectionis est exhibitio operis Greg. Inquit amicitia quae illum quem diligit, sacendo tradit Diabolo.

the handes of the *Diuell*. Therefore in this kinde it is good wee should deale as one louing friend to another, who beholding him dangerously and deeply affected with some disease or sicknesse, hee will carefully prouide the *Chirurgion* or *Physition* for his cure and restauration to his former health: thus let vs strine to haue as much spirituall loue as most men haue naturall affection, that when wee see our brother euill affected with sinne, which is the sicknesse of the soule, wee may by wise and seasonable rebukes make vp and heale the sores and spirituall batteries of sinne and Satan, in the hearts of our brethren. The good *Samaritan* that found the maimed man in miserie, that was *fallen amongst theeues*, had compassion on him, and bound vp his wounds: shall not wee then much more haue compassion vpon a Brother, when wee see him lye vnder the hands of his

his spirituall enemies, and bind vp the wounds of his soule, by holy & Godly rebukes? Hauing reason from the law of equitie and conscience more to commiserate the diseases of the soule, then of the body. Therefore as Solomon saith, *withhold not correction from the child, for if thou beatest him with the rod, he shall not dye; thou shalt beat him with the rod, and shalt deliuer his soule from hell.*

Prov. 23. 13, 14

Thus if wee withhold not a seasonable rebuke when wee see our brother sinne, we may happily deliuer his soule from death & Satan, therefore reproofe is called the correctiō of life, because it tendeth and leadeth to life. *The eare that heareth the reproofe of life* abideth among the

Prov. 15. 31.

וְאִזְנֵהוּ

שִׁמְעֵהוּ

חֲכִימֵהוּ

וְיִשְׁמְרֵהוּ

*Auris audiens
inreparationem
vitarum.*

Iam. 5. 19. 20.

Mat. 18. 15.

wise: let vs try therefore, if by this meanes wee can conuert a man that is erring from the truth, and we shall saue a soule from death, and shall hide a multitude of sinnes. I might fairely launch forth, and with a prosperous

perous gale, set vp saile, and away into an Ocean of reasons, or arguments to moue vs to this duty : as the honour of God, or the ensnaring the sinner and the standers by, who by our silence, may halfe perswade themselves, a sinne to be no sinne; or else so small as not worthy a reprehension, or that wee are such as they are, and loue the sinne if wee reprove it not, also by our reproofe *See M. Boltons directions for walking with God. pag. 122. sine.* wee may keepe out the infection & contagion of sinne whereby our soules may bee poysoned, but for breuities sake, I will leaue them to the iudgement and amplification of the reader, and him and them to the blessing of that holy spirit, who giueth grace to the reprover and reprov'd, both how to speake, and how to take a word of reproofe in due season.

FINIS.